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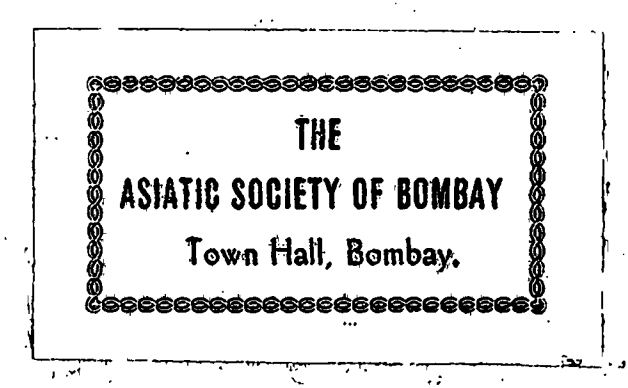

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GENERAL

DESCRIPTION

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A

GENERAL DESCRIPTION

OF

CHINA:

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CONTAINING THE

TOPOGRAPHY OF THE FIFTEEN PROVINCES

WHICH COMPOSE

THIS VAST EMPIRE; &c.

B 1894

THAT OF

TARTARY,

THE

ISLES, AND OTHER TRIBUTARY COUNTRIES;

THE NUMBER AND SITUATION OF ITS CITIES, THE STATE OF ITS POPULATION, THE NATURAL HISTORY OF ITS ANIMALS, VEGETABLES AND MINERALS.

TOGETHER WITH

The lateſt Accounts that have reached Europe, of the Government, Religion, Manners, Cuſtoms, Arts and Sciences of the CHINESE.

ILLUSTRATED BY A

NEW AND CORRECT MAP OF CHINA,

AND OTHER COPPER-PLATES.

VOL. I.

Ya-d-2

Tranſlated from the FRENCH of the

ABBE GROSIER.

LONDON:
Printed for G. G. J. and J. ROBINSON, Paternoſter-Row.

M DCC LXXXVIII.

1788

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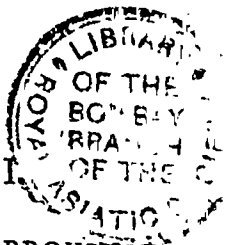
OF THE

FIRST VOLUME.



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TRANSLATOR's PREFACE.

CHINA was little known to the Europeans till towards the beginning of the fourteenth century. The celebrated *Marco Polo* *, who reſided ſeventeen years in the court of *Coblai-kan*, and who had been entruſted by that prince with the management of ſeveral important affairs, firſt brought to Europe any certain accounts of this vaſt empire. Some mention is alſo made of China under the name of *Cathay*, in the Memoirs of *Haython* the Armenian †, tranſlated into Latin by *Nicholas Salconi*, in 1307. We are there informed that *Cathay* is the greateſt kingdom in the univerſe, that it is waſhed by the ocean, in which are numberleſs iſlands, and that it abounds with inhabitants and riches. The author adds, the people are cunning and ſagacious; they look upon ſtrangers with the greateſt contempt, and affirm, that they alone are endued with ſight, while all other nations are blind. A ſpirit of travelling into Tartary and India ſeems to have prevailed, even at a time when Europe was ſunk in the groſſeſt barbarity and ignorance; and it is highly probable

* He returned to Europe in 1295.

† This author, who was nephew to Haython, king of Armenia, lived ſome years in the ſervice of Prince *Mangou*, grand kan of Tartary, and emperor of China, and returned to Armenia with his uncle, who had come to ſolicit the aſſiſtance of *Mangou* againſt his enemies. Having afterwards conceived a deſire of embracing a religious life, he retired for that purpoſe to the iſle of Cyprus, where he entered among the *Præmonſtratenſes*, an order of Auguſtine friars, in 1305. In this iſle he completed his Memoirs, and being ſent for by Pope Clement V. who then reſided in France, he publiſhed them in the French language, at Poictiers, aſſiſted by Salconi, who afterwards tranſlated them into Latin.

that the relations given of thoſe remote regions, and the notions thence formed of their extent and great riches, contributed not a little to forward that important diſcovery which opened a paſſage to India by the Cape of Good-Hope, and diſplayed a new field for European enterpriſe and induſtry *. The Portugueſe, who had made this diſcovery, in purſuing their reſearches towards the Eaſt, firſt ſailed to Canton, in 1517, under the command of *Ferdinand Perez d'Andrada*; but as the object of their voyages was rather to extend commerce, than promote ſcience; and as the ſingular policy of the Chineſe prevented them from having any opportunity of ſeeing the country, the knowledge which the Europeans had of China was ſtill very imperfect, till the Jeſuit miſſionaries †, ſent

* We are informed that John II. king of Portugal, excited by reading the Travels of Marco Polo, ſent, in 1486, two Portugueſe, well acquainted with the Arabic language, as ambaſſadors, to the king of Abyſſinia, in order to examine the coaſts of that country; which commiſſion they executed with ſucceſs, and to the ſatisfaction of the monarch.

† Though there have been miſſionaries of other orders, we are chiefly indebted to thoſe of the *order of Jeſus*, founded by *Ignatius Loyola*, for the accounts we have of China, Japan, and ſome other parts of the eaſt, to which few of the Europeans have had any acceſs. One of the grand deſigns of the above inſtitution was, to convert the Infidels to the Chriſtian faith: thoſe who were admitted members of it, even took a particular vow reſpecting miſſions; and we find that in 1541, the year after its confirmation by Paul III. *Father Xavier*, better known by the appellation of *St. Francis Xavier*, and one of the firſt diſciples of *Loyola*, was ſent by John III. king of Portugal, to preach the Goſpel in the Eaſt Indies. He introduced the Chriſtian religion at Goa, on the coaſt of Comorin, in the Moluccas, and Japan, and died in a ſmall iſland on the coaſt of China, called Sancian, in 1552.

This celebrated miſſionary, who has been called the *apoſtle of India*, is ſuppoſed to have travelled much more than any of his fellow-labourers. Thoſe who have been at the pains to calculate the diſtances of all the places through which he paſſed, aſſure us, that, by adding them together, they will be found to amount to thirty-three thouſand leagues, which is more than three times the circumference

ſent to propagate the Goſpel, by their abilities and addreſs, procured themſelves admiſſion to the centre of an empire, which, till then, had been ſhut againſt every ſtranger.

It ſeems to have been an eſtabliſhed maxim of the Chineſe to have as little intercourſe as poſſible with their neighbours, and to admit no foreigners among them. The ſituation of their country, placed in the remoteſt corner of Aſia, ſeparated from the nations on the north and weſt by inacceſſible mountains, and frightful deſerts; and from thoſe on the ſouth and eaſt by the ocean, was, indeed, particularly favourable to this political jealouſy. To the zeal and perſeverance of the miſſionaries are we therefore indebted for every thing that we know of this vaſt empire: and, if the teſtimony of a late celebrated writer §, whoſe leaſt fault was credulity, can have any weight, their relations may be conſidered as the productions of the moſt intelligent travellers that ever enriched literature by their labours.

cumference of the earth. Gregory XV. in conſideration of the zeal which he had ſhewn in diſcharging the duties of his miſſion, canoniſed him, in 1662. The introduction of the Chriſtian religion into China, or perhaps its re-eſtabliſhment there, which *Xavier* ſo ardently deſired, was effected a few years after his death. In 1564, *Lopez de Legaſpo* took poſſeſſion of the Philippine iſles for the crown of Spain. The Spaniards, about that period, having aſſiſted the Chineſe againſt a troubleſome pirate who infeſted their ſeas, and whom they were unable to ſubdue, a temporary friendſhip was formed between the two nations; and the Chineſe admiral, on his return to China in 1577, permitted two Auguſtine friars to accompany him from Manilla: theſe having met with a favourable reception, ſome Franciſcans ſoon followed, and thus an opening was formed for the admiſſion of Europeans into that empire. The firſt of the Jeſuits who entered China were, Fathers *Paſio*, *Roger*, and *Ricci*, about the year 1583. Ricci, by ingratiating himſelf into the favour of the emperor, and principal mandarins, procured liberty to erect a church in the city of Pe-king, and, no doubt, laid a foundation for the future eſtabliſhment of the Jeſuits in China.

§ Voltaire.

But though it might have been expected that, from ſo great a variety of authors who have written concerning China, ſufficient lights would have been acquired, to enable the Europeans to form a juſt notion of the manners, character, and diſpoſition of the Chineſe; yet the learned ſeem to differ widely in their ideas reſpecting them. By ſome they have been extolled as the wiſeſt and moſt enlightened of mankind; while others, perhaps equally, if not more remote from the truth, have exhibited them in the moſt contemptible point of view, and repreſented them as a deſpicable people, deceitful, ignorant, and ſuperſtitious, and deſtitute of every principle of humanity or juſtice.

No perſon appears to have entertained a higher opinion of the Chineſe than the learned *Iſaac Voſſius*. This author tells us, that '*if any man ſhould collect every thing that all 'other nations have invented, though they have made many uſeful 'diſcoveries, the whole would not be more valuable or various 'than thoſe of the Seres alone by the Portugueſe improperly 'called Chineſe**' Another celebrated writer, the Abbe Renaudot, adopts quite different ideas: in a diſſertation on the Chineſe learning, annexed to the *Relation of two Mahometan Travellers*, which he tranſlated from the Arabic, and publiſhed, with learned notes, he tells us, that *the Chineſe have no idea of the Supreme Being, nor any name for him in their tongue; that their metaphyſics are by no means comparable to what was taught by the ancient philoſophers, both Greeks and Barbarians; that their morality generally tends to trifling ceremonies, and frivolous ſuperſtitions; that they are intirely ignorant of the arts and ſciences; and that their architecture is much inferior, even to that of the Americans, &c.* In ſhort, he concludes that the Chineſe are far from meriting the commendations which have

* Iſa. Voſſius de Magnitud. Sin. Urb. Cap. 14.

been

been ſo laviſhly beſtowed upon them; and he endeavours to overturn the arguments of Voſſius, whom he accuſes of *exceſſive and ill-founded prepoſſeſſion* *.

But of all thoſe who have thrown out their invective againſt the Chineſe, none ſeem to have further exceeded the bounds of decency and truth than two late writers, Mr. *Sonnerat*, and Mr. *Paw*; the former in the relation of his laſt voyage to India, and the latter in a work entitled *Recherches Philoſophiques ſur les Egyptiens et les Chinois*. Nations, as well as individuals, may for ſome time ſuffer by the miſrepreſentations of weak or malevolent writers; but when cool and diſpaſſionate inquiry has diſpelled the miſts of error, prejudice muſt give place to reaſon, and truth be eſtabliſhed in the room of vague conjecture and popular opinion. A ſpirit of inveſtigation ſeems to be the diſtinguiſhing characteriſtic of the preſent enlightened age, and ſome writers of eminence have employed their talents in endeavouring to elucidate important points of hiſtory, and to vindicate the inſulted memory of thoſe whom prejudice and ignorance have, perhaps groundleſsly, branded with infamy. Actuated by the ſame laudable ſpirit, the Abbé *Groſier* here appears as the champion of an injured people. To delineate a true ſtate of China, and to free the national character of the Chineſe from the bitter aſperſions of the laſt mentioned writers, ſeems to have been great part of the abbé's deſign, in the preſent publication; and, indeed, it muſt be owned, that his ſucceſs

* Voſſius muſt indeed have carried his prepoſſeſſion for the Chineſe even to enthuſiaſm. *Bayer* tells us, in his *Muſeum Sinicum*, that he often uſed to ſpeak as if he wiſhed he had been born a Chineſe rather than an European. *Sæpe illam in ore ferret vocem qua oſtendebat malle ſeſe Sinici orbis, civem eſſe natum quam hujus noſtri.* Bayeri Muſ. Sin. Prefat. p. 30.

is worthy of his zeal, while his candour and impartiality appear in a light no leſs favourable than his abilities and learning. But that our readers may be enabled to judge for themſelves, we ſhall lay before them the abbé's own words, taken from his Preliminary Diſcourſe to the *General Hiſtory of China* *:

'It might perhaps be here proper,' ſays the author, 'to deſtroy 'the unfavourable impreſſions, which certain prejudiced writers 'have endeavoured to give the public of the Chineſe nation. 'Among the number of theſe calumniators, there is none who 'have written with greater aſperity, or with leſs regard to 'truth, than a German profeſſor named *Paw*, author of a '*Philoſophical Inquiry reſpecting the Egyptians and Chineſe*. 'The hatred of this writer againſt the Aſiatics appears, in 'the moſt indecent manner, in every page of his book. He 'there paints them in the blackeſt colours, and repreſents 'them as the moſt cowardly, ignorant, and deceitful people 'in the univerſe; in a word, he conſiders them as the dregs 'of all nations. Their hiſtory, which he has never, and 'which undoubtedly he could not read, is, in his opinion, 'a continued ſeries of falſehoods and abſurdities; their enor-'mous population is a mere chimera, their cities are few, and 'thinly ſcattered, and their lands are waſte and uncultivated; 'the wiſeſt of their philoſophers, ſuch as a *Confucius*, and a '*Ming-tſee*, were only dull pedagogues, who did not even 'know the elements of morality; all thoſe diſcoveries, for 'which they are celebrated in Europe, are attributed to them 'without the leaſt foundation; their ſtupidity and want of 'genius renders them intirely incapable of any art whatever; their legiſlation is ſtill in its infancy, and their go-'vernment, though it has ſubſiſted the ſame and without varia-

* General Hiſtory of China, tranſlated by *Father Moyrac de Mailla*, and publiſhed by the Abbé Groſier in 12 vols. quarto.

'tion

'tion for three thouſand years, is only a deſtructive ſyſtem, 'the maſterpiece of folly, barbariſm, and contradiction, &c. '&c. Such is, in a few words, the ſum of the aſſertions 'which Mr. Paw, ſitting at eaſe in his cloſet at Berlin, has 'had the effrontery to pronounce againſt a people whom he 'never ſaw, and who inhabit a country ſituated at the diſtance 'of ſix thouſand leagues from him. Mr. Paw might have 'perhaps been forgiven for the dictatorial and peremptory 'manner in which he decides, had he only deigned to inform 'his readers upon what authorities he has founded his ſingular 'opinions: but he has the misfortune of being among the 'number of thoſe writers, who, having read a great deal 'without digeſting properly, are unable to remember the 'ſources from whence they have derived their knowledge. Mr. '*Paw* quotes little, or quotes partially; he marches with a firm 'ſtep in the path of paradox, and, if in purſuing the thread 'of his ſyſtematical ideas he happens to find himſelf at a loſs 'for authorities, he proves by the calculation of chances, 'and probabilities, that things muſt exiſt in the ſame manner 'in which he is pleaſed to arrange them. I might extract 'from his book a number of aſſertions, advanced without any 'proofs, and which have nothing elſe to ſupport them but the 'individual knowledge and credit of Mr. *Paw*: I ſhall only 'quote a few, but they will be of ſuch a nature as may be 'ſufficient to convince the reader of the groſs blunders, and 'deliberate falſehoods, of this German profeſſor.

'A critic, ſuch as Mr. *Paw*, is in the right to aſſume an air 'of conſequence. He ſolemnly declares, in ſeveral places 'of his book, that he rejects as falſe and ſuſpicious, the teſti-'mony of the French and other miſſionaries, who have 'reſided in China: he openly treats them as *cheats*, *impoſtors*, 'and *exaggerating enthuſiaſts*, who wrote only with a deſign 'to deceive the Europeans. However, when the relations

'of theſe miſſionaries coincide with the opinions embraced 'by Mr. Paw, this writer produces them as his proofs, and 'ſhields himſelf, if we may uſe the expreſſion, under their 'authority; he does not then heſitate to quote Fathers 'Trigault, le Comte, Fontenay, Contencin, du Halde, the authors 'of *Lettres Edifiantes*, &c. but if theſe miſſionaries are only 'falſe relators, why does he make uſe of their names, or reſt 'his proofs upon their information? And if their authority is 'to be admitted when it confirms the conjectural ideas of 'Mr. *Paw*, is it reaſonable that it ſhould have no weight or 'validity when it militates againſt, or deſtroys them? The 'ſame application may be made to the Chineſe hiſtory, which 'this author calls in one place *fabulous annals*, and which he 'cites in another as moſt authentic, when he has occaſion to 'borrow ſome facts to ſupport his aſſertions.

'Mr. *Paw* is a writer who pays little regard to truth; he 'miſrepreſents facts in order to apply them to his own pur-'poſes. The following may ſerve as an example: "The "barbarity of the Chineſe," ſays he, "appears to have been "very great, even towards the year 1122 before our æra, for "it is ſaid that, about that period, a conqueror, named *Vou-*"*vang*, with two or three thouſand men, took poſſeſſion of "China, where he eſtabliſhed ſome laws, and endeavoured "to ſettle the inhabitants, who, even then, ſhewed a fondneſs "for a wandering life, ſince they often tranſported their "villages, which conſiſted only of portable huts or tents." '*Vou-vang* was neither an adventurer, nor the chief of a 'horde, as Mr. *Paw* here repreſents him; he was Prince of '*Yen*, and it was only in compliance with the preſſing ſolicita-'tions of all the grandees of the ſtate, who offered him the 'ſovereign power, that he marched againſt the infamous '*Tcheou*, laſt emperor of the dynaſty of the Chang. The lat-'ter, with a numerous army, attempted to oppoſe the enemy;

'but

'but ſcarcely was the ſignal given for battle, when he ſaw 'himſelf abandoned by the greater part of his troops, who 'threw down their arms, and haſtened to range themſelves 'under the banners of *Vou-vang*. That very day this prince 'mounted the throne, with the general approbation of the 'nation. The whole reign of *Vou-vang* was employed in 'bringing back to their former vigour the laws and wiſe 'cuſtoms which his predeceſſor had aboliſhed; he opened 'priſons, reſtored ſeveral illuſtrious families to their offices, 'and formed new principalities, which he diſtributed among 'his relations. In this paſſage of the Chineſe hiſtory, which 'is here faithfully related, does there appear any thing that 'can induce us to believe the Chineſe to have been a ſavage 'and wandering people, even towards the year 1122 before 'the Chriſtian æra? Do we here ſee that an unknown con-'queror, with a handful of troops, ſubdued China, which he 'afterwards civilized, and that *he endeavoured to ſettle the in-'habitants, who, even then, inclined to a wandering life?* 'Where did Mr. *Paw* read, that the Chineſe, at that epocha, 'tranſported their villages from one place to another; and 'that they lived in portable huts, and under tents? But this 'writer ſtill makes aſſertions without producing authorities 'to prove them.

'Mr. *Paw* ſeems fond of diſtinguiſhing himſelf by the 'boldneſs and novelty of his paradoxes; he pretends through-'out his whole book that China is very irregularly inhabited; 'that it contains immenſe waſtes, deſerts, and ſolitudes; that 'in the interior parts of the provinces *there is ſcarcely any 'ſhadow of cultivation*; and that, in general, the half of the 'land of this empire is left barren and neglected. We ſhall 'here give ſome of his proofs. We may form, ſays he, 'very juſt ideas on this ſubject if we read the deſcription of 'an immenſe tract of country where the Emperor *Can-hi*

'(*Kang-*

'(*Kang-hi*) hunted in 1721, with the Ruſſian ambaſſador; 'this deſert is only two or three leagues diſtant from Pe-king, 'and imagination can ſcarcely paint any thing more dreary 'or wild; "*we had been ſix hours on horſeback*," ſays Mr. An- 'termony,* "*and, although we had already travelled fifteen Eng-* "*liſh miles, we did not perceive the extremity of the foreſt. We* "*turned off towards the ſouth, and arrived at a marſhy plain* "*covered with very high reeds, from which we rouſed a number* "*of wild boars.*" 'One can ſcarcely refrain from laughter 'at the inference which Mr. Paw draws from this paſſage, 'of the uncultivated ſtate of the lands in the province of '*Pe-tcheli*. That deſert, and immenſe foreſt, form part of the 'park of *Hai-tſe*, a country ſeat belonging to the emperor, a 'few leagues diſtant from *Pe-king*. Does not Mr. Paw, 'therefore, attempt a manifeſt impoſition, and ſport with the 'credulity of the public, by converting this retreat, deſtined 'for the pleaſure and relaxation of a great prince, into a dry 'deſert, incapable of the leaſt cultivation? Could it not be 'proved, in the ſame manner, that France is ſtill an unculti- 'vated country, ſince we find, almoſt at the gates of its ca- 'pital, the parks of St. Germains, Fountainbleau, and Com- 'piegne, which are alſo immenſe foreſts, and vaſt ſolitudes.

'It is alſo to ſupport the ſame aſſertion, reſpecting the un- 'cultivated ſtate of the land in China, that Mr. *Paw* aſſigns 'a falſe motive for the edict publiſhed under the minority of '*Kang-hi*, in 1662: "The Tartar conquerors," ſays he, "ſaw "on their arrival in China, the numberleſs inconveniencies "reſulting from the diſproportion between the population of "certain cantons, ſome of which abounded with inhabitants, "while others had too few; and ſome ſcarcely any at all. "They therefore did two things, which appear very ſurpriſing,

* Mr. Paw here means *John Bell, Eſq. of Antermony*, a Scot's gentleman who accompanied the Ruſſian ambaſſador to *Pe-king*, in 1719.

"to remedy this evil in its ſource; they forbade all maritime "commerce; afterwards demoliſhed, in ſix of the provinces, "every habitation within three miles of the ſea, and com- "pelled the families who lived in them to retire to the interior "parts of the country". 'The fact which Mr. *Paw* here 'quotes is undoubtedly true; but it is intirely falſe that 'the intention of government in paſſing the above edict, was, 'to force the people to the interior parts of the empire, 'where they were not wanted. *Tching-Tching-cong*, the 'celebrated chief of the rebels, at that time covered with 'his veſſels, all the Chineſe ſeas, and had rendered commerce 'uncertain and dangerous. Beſides, it is evident from the 'teſtimony of all hiſtorians, that it was only to weaken the 'power of this formidable enemy, by depriving him of pro- 'viſions, that the greater part of the towns and villages on 'the ſea coaſts were ſet on fire, and the Chineſe who in- 'habited them obliged to retire farther up the country. As a 'proof that the imperial miniſter at *Pe-king* had nothing elſe 'in view; no ſooner were the rebels compelled to return to 'their duty, than the ſcattered families were permitted to ap- 'proach the coaſts, and to occupy their former habitations. 'After this explanation, what becomes of the political plan 'which this German author lends to the Tartars, to eſtabliſh 'a balance of population between the different cantons of 'China?

'Imputations fraught with calumny coſt Mr. *Paw* no- 'thing; that which I have now confuted muſt ſhock every 'honeſt and impartial mind. This writer endeavours alſo to 'perſuade Europe that the Chineſe are among the number of 'thoſe ſuperſtitious and barbarous people who ſhed torrents of 'human blood at the tombs of their great men. According 'to him, the immolation of ſlaves makes, at preſent, part of 'the ceremonies obſerved at their funerals: "This cuſtom,"

'ſays

'ſays he, "ſubſiſted in China even to our days; and it is much "to be doubted whether it be yet aboliſhed; what gives us "great and melancholy ſuſpicions in this reſpect is, that the "Jeſuits tell us, that the Emperor *Can-hi (Kang-hi)* made a "law, by which he forbade the ſacrificing of ſlaves on the "death of princes of the blood; and, at a time poſterior "to this pretended law, females were ſtrangled at the obſequies "of prince *Ta-vang*, brother of the Emperor *Can-hi (Kang-hi.)* This execution is ſo late, that perſons now living at "*Pe-king* may have been witneſſes of it."

'It is certain that *Kang-hi* enacted the law of which Mr. 'Paw here ſpeaks; but on what occaſion, and under what 'circumſtances, did that prince publiſh it? The preſent in-'ſtance alone is ſufficient to ſhew with what deliberate 'coolneſs this writer mutilates and miſrepreſents thoſe facts 'which he relates. The occaſion of the law in queſtion 'was as follows; *Chun-tchi*, the firſt of the Mantchews who 'took poſſeſſion of the throne of China, loved, to diſtraction, 'one of his wives, who died in 1660; his grief on this loſs 'ſcarcely knew any bounds, and he renewed, in favour of 'his deceaſed queen, a deteſtable cuſtom, practiſed by the 'Tartars, of ſhedding human blood at the funerals of illuſ-'trious perſons; more than thirty ſlaves were then ſacrificed. 'The Chineſe, whoſe manners were much milder, and who 'were altogether unacquainted with ſuch a ſanguinary cuſ-'tom, appeared greatly ſhocked *; the horror which they 'teſtified on this occaſion was even ſo public and general, 'that *Kang-hi*, who ſoon after mounted the throne, enacted 'a law, by which the like ſacrifices were forbidden in future.

*. *F. Rougemont*, ſpeaking of the ſame fact, expreſsly ſays, "Sinenſes adeò "non utuntur hac barbarâ ſuperſtitione, ut contrà *vehementer oderint ac deteſtentur*, "Ipſi quoque Tartari, quamvis hæc ſuperſtitio diu apud eos viguerit, poſtquam "tamen imperio potiti ſunt, crudeli ritu prorſùs abſtinuere: veriti fortaſſe ne "Siniś *horrori atque odio eſſent.*" Hiſt. Tartaro-Sinica, p. 145.

'Mr.

'Mr. *Paw* could not be ignorant of this fact: how then 'has he the injuſtice to impute to the Chineſe a cuſtom pe- 'culiar only to the Tartars, which theſe conquerors brought 'from their own country, and which was univerſally deteſted 'in China as ſoon as it was known? How can he dare to 'cite in favour of his aſſertion, a law which deſtroys it, ſince 'the exiſtence of that law furniſhes a ſtriking proof of the 'averſion which the Chineſe had to the immolation of human 'victims?

'I have never yet been able to diſcover that the Emperor '*Kang-hi* had a brother named *Ta-vang*; the author probably 'meant the Prince of the iſland of *Tai-vang*, or *Formoſa*, a 'rebellious Chineſe, who was compelled to ſubmiſſion by the 'arms of *Kang-hi*, in 1682. I am intirely ignorant of what 'paſſed at the obſequies of that nobleman; but there is every 'reaſon to ſuppoſe that what Mr. *Paw* relates on that ſubject 'is a mere fiction; for if this writer is not to be believed 'when he produces facts for proofs, much leſs credit is due 'to him when he quotes, in ſupport of his opinions, uncer- 'tain teſtimonies, and imaginary authorities, the productions 'of his own brain, ſuch as thoſe *of perſons ſtill living in Pe- 'king*. We have, beſides, a detail of the ceremonies ob- 'ſerved in 1730, at the funeral of the uncle of the preſent 'emperor. The honours paid to this prince exceeded the 'bounds of ordinary etiquette; but nothing is to be obſerved 'in them which can give the leaſt ſhadow of probability to 'the vain conjectures of Mr. *Paw*. The imputation which 'he here throws out againſt the Chineſe will find no ſupport, 'even in the remoteſt ages of their monarchy: to be con- 'vinced of the truth of this one has only to read the twenty- 'ſecond chapter of the fourth part of the *Chou-king*, where 'the ceremonies practiſed at the obſequies of the ancient 'kings of China are fully related,

'Mr.

'Mr. *Paw* is very unlucky in managing the paſſion with 'which he ſeems to be animated againſt the Chineſe; it is 'too open and avowed. This author would undoubtedly 'have made more converts, had he only aſſumed an appear-'ance of impartiality, and diffuſed throughout his work that 'ſhade of moderation, ſo neceſſary for thoſe who are deſirous 'of concealing their malevolent aſſertions under the colour 'of truth. Can he ſeriouſly expect that his ſimple word 'will be implicitly believed when he ſays of the whole Chineſe 'nation, that *if examples of courage and heroiſm are to be found 'in their hiſtory, they are only the effects of opium?* Whom 'will he perſuade, that no individual among a numerous 'people, who have ſubſiſted for 4000 years, has ever performed 'a ſingle heroic action without having his head and ſenſes 'diſturbed by the intoxicating fumes of a narcotic potion?

'I open Mr. *Paw*'s book only at hazard, and an error of 'another kind preſents itſelf: he aſſures us, that the Chineſe, 'like all the Tartars, have been *nomades*, or a wandering 'people; and he makes this induction even from the form 'of their houſes, the model of which he pretends to have 'been taken from a tent. "When we conſider," ſays he, "a Chineſe city, we perceive that it is properly but a ſta-"tionary camp: and we find that Mr. *Bougainville*, ſpeaking "of the Chineſe ſettlement near Batavia, always calls their "quarter *the Chineſe camp.*" 'It will be ſufficient to mention 'the origin of this appellation, to ſhew that it can be no 'proof of what Mr. *Paw* advances: When the Dutch firſt 'landed on the iſland of *Java*, they formed an encampment, 'which they fortified, and named the *Dutch camp*; this trad-'ing colony having afterwards removed to *Batavia*, the Chi-'neſe ſucceeded to their poſt; ſo that the town which they 'built there, ſtill preſerving its ancient name, was called the '*Chineſe camp*. The ſame ſpot might with equal propriety

'have

'have been called the *Engliſh* or *French camp*, if either of 'theſe people had ſucceeded the Dutch company; would it 'not have been ridiculous to conclude from ſuch a circum-'ſtance only, that our cities and thoſe of England are *pro-'perly but ſtationary camps?*

'It would be in vain to carry our critical obſervations on 'this work any farther; it is ſufficient to have ſhewn, by a 'few examples, what little credit is due to a production which 'preſents nothing but a collection of diſguſting falſehoods, 'atrocious calumnies, and vague aſſertions, unſupported by 'facts, or any authority whatever.' After what has been here ſaid, little remains for the Tranſlator to add: he muſt, however, obſerve, that the Author ſeems to have ſelected with great judgment and caution, from the relations of the moſt intelligent and beſt informed miſſionaries, whatever tended to illuſtrate his ſubject. We have no complete account of China in any language; and information reſpecting that country lies ſo ſcattered, that it becomes a tedious and irkſome taſk to ſearch for it. The abbé, therefore, has done a ſervice to literature by favouring the public with a work, which, undoubtedly, gives a juſt and true ſtate of an empire, hitherto imperfectly known; while it exhibits a faithful picture of the religion, government, manners, and cuſtoms of its inhabitants.

With regard to this Engliſh edition, the Tranſlator is ſenſible that imperfections will be found in it;—yet, ſuch imperfections, he hopes, as are not unpardonable in one who makes his firſt appearance at the bar of criticiſm. For the inaccuracies into which he may have fallen, he could plead in excuſe, beſides other diſadvantages, an incumbrance, very unfavourable to literary purſuits, under which he laboured while employed in the execution of the work; but as he is convinced that genius and learning are as ready to forgive,

as

as ſelf-important petulance is forward to condemn, he waves all farther apology, and ſubmits his performance, ſuch as it is, to the deciſion of an indulgent public.

CHINA
together with
CHINESE TARTARY
the
TRIBUTARY STATES
RUSSIAN TARTARY
SIBERIA
INDEPENDENT TARTARY
CHINESE TARTARY
ELEUTHES KALMUCS
LITTLE BUKARIA
COBI or Sandy Desert
THIBET OR BUDTAN
INDOSTAN
BENGAL
CHINA
COREA
JAPAN
SIAM
GULF OF SIAM
CAMBOJA
TON KIN
CHINESE SEA
FORMOSA
Baikal Noor
Explanation for China proper.
The large letters denote the the capital Cities of Provinces, the roman Cities of the 1st class; the common Italick those of the 2d class; and the small Italick some Cities of the 3d class.
To avoid confusion, certain monosyllables at the end of the greater part of the names of Cities are omitted, such as Fou for cities of the 1st class, Tcheou for those of the 2nd and Hien for those of the 3d.
It is to be observed that the Longitude is reckoned from the Meridian of Paris which is farther East than Greenwich
East Longitude

GENERAL DESCRIPTION

OF

C H I N A.

TCHONG-KOUÉ, or the Middle Kingdom *, is the name which the Chineſe give to their empire. The Weſtern Moguls call it *Catay*; the Mantchew Tartars,

* The Chineſe conſider themſelves as the people moſt favoured by nature. Before their intercourſe with Europeans had rectified their geography, they imagined that China was ſituated in the centre of the earth, and that all other kingdoms (which, according to them, were ſeventy-two in number) lay ſcattered in the form of ſmall iſlands around their empire, and, as ſo many ſatellites, intended to decorate their planet. They were aſtoniſhed at the ſkill ſhewn by the Europeans in the arts and ſciences; nor could they conceive how they had acquired it, without the aſſiſtance of their literature. They ſoon became more modeſt; for, after having long ſuppoſed themſelves the only people to whom nature had given ſight, they were at length obliged to confeſs, the Europeans at leaſt had one eye.

Nican-courou; the Japaneſe, *Thau*; and the people of Cochinchina and Siam, *Cin*. It is probably from this laſt appellation, that the word *China* is derived. The Chineſe hiſtory relates that the firſt imperial family who carried their arms towards the weſt, aſſumed the name of *Tſin* or *Tai-tſin*. The armament which the emperor Tſin-chi-hoang ſent as far as Bengal, muſt have made the people of India acquainted with the name of Tſin, whoſe formidable power had been felt at ſo great a diſtance. This name paſſing afterwards from India to Perſia and Egypt, might perhaps have reached Europe. This is the moſt probable account we can give of the origin of the name by which this vaſt empire is generally known.

China, properly ſo called, comprehends from north to ſouth eighteen degrees; its extent from eaſt to weſt is ſomewhat leſs. The adjacent countries ſubjected to the Chineſe government, ſuch as the iſlands of Hainan and Formoſa, Leatong and Tartary, are not included in this eſtimation; for, if we reckon from the moſt ſouthern point of the iſland of Hainan to the northern extremity of Tartary, which is under the dominion of the emperor

of

of China, we ſhall find that the territories of this prince are more than nine hundred leagues in extent from north to ſouth, and about fifteen hundred from eaſt to weſt, reckoning from the eaſtern ſea as far as the country of *Caſghar*, conquered by the Chineſe in 1759.

China is bounded on the north by Tartary, from which it is ſeparated by a wall five hundred leagues in length; on the eaſt by the ſea; on the weſt by lofty mountains and deſarts; and towards the ſouth by the ocean, the kingdoms of Tong-king, Laos, and Cochinchina. It is divided into fifteen provinces; the northern are CHEN-SI, CHAN-SI and PE-TCHELI; CHAN-TONG, KIANG-NAN, TCHE-KIANG and FO-KIEN extend along the ſhore of the eaſtern ſea. The provinces of QUANG-TONG, QUANG-SI, YUN-NAN and SE-THUEN terminate the empire on the ſouth and north. HONAN, HOU-QUANG, KOEI-TCHOU and KIANG-SI occupy the middle ſpace. We ſhall now proceed to the topographical deſcription of theſe fifteen provinces.

CHAP. I.

THE PROVINCE OF PE-TCHELI.

PE-TCHELI, Tcheli, or Li-pa-fou, is the principal province of the whole empire; and its capital, Pe-king or Pekin, is become the ordinary reſidence of the imperial court. It approaches the form of a right-angled triangle, and is bounded on the north by the great wall and part of Tartary; on the eaſt by the ſea; on the ſouth by the provinces of Chang-tong and Honan; and towards the weſt by the mountains of Chan-ſi.

This province contains nine cities of the firſt claſs, which have ſeveral others under their juriſdiction; theſe are about forty in number, leſs conſiderable indeed, but all ſurrounded with walls and ditches.

Pe-tcheli has few mountains. Its ſoil is ſandy, and produces very little rice; but all other kinds of grain abound there, as well as the greater part of the fruit trees we have in Europe. It pays an annual tribute to the emperor, which, according to Father Martini, conſiſts of 601,153 bags of rice, wheat, and millet; 224 pounds of linſeed; 45,135 of ſpun

ſpun ſilk; 13,748 of cotton; 8,737,248 truſſes of ſtraw for the horſes belonging to the court, and 180,870 meaſures of ſalt, each containing 124 pounds. We ſhall ſee in the ſequel that this tribute is proportionably much inferior to that paid by other provinces.

It is remarked that the people of this province have not the ſame aptitude for acquiring the ſciences, as thoſe who inhabit the ſouthern provinces of the empire; but they are more robuſt and warlike, and better calculated to endure the hardſhips and fatigue of war. This is the caſe with the Chineſe of all the other northern countries.

The face of the country here being flat and level permits the uſe of a kind of carriage, the conſtruction of which appears to be rather ſingular. Father Martini, one of the firſt miſſionaries in China, thus deſcribes it: 'They uſe,' in the province of Pe-tcheli, 'a kind 'of chariot with one wheel, and conſtructed 'in ſuch a manner, that there is room in the 'middle for only one perſon, who ſits as if on 'horſeback; the driver puſhes behind, and, 'by means of wooden levers, makes the cha-'riot advance with ſafety and expedition. 'This has perhaps given riſe to the report of

'chariots driven in that country by the wind, 'which the Chineſe direct over land with 'ſails, as they do ſhips at ſea.' A French miſſionary, who traverſed this province in 1768, ſeems to have made uſe of the ſame kind of carriage. 'We quitted the canal,' ſays he, 'to travel in carts, which is cuſtomary in this 'part of China; but it is diſagreeable beyond 'deſcription. The cart is amazingly clumſy, 'and has a great reſemblance to the carriage 'of a gun; there is room in it for only one 'perſon, who is frequently obliged to ſit croſs-'legged, as our taylors do in Europe; it jolts 'prodigiouſly; and, while the traveller is ex-'poſed to the ſcorching rays of the ſun, ſuch 'clouds of duſt ſometimes ariſe as almoſt ſuf-'focate him.'

Pekin, the capital of the empire, is ſituated in a very fertile plain, twenty leagues diſtant from the great wall; this name, which ſignifies the *Northern Court*, is given it, to diſtinguiſh it from another conſiderable city called Nanking, or the *Southern Court*. The emperor formerly reſided in the latter; but the Tartars, a reſtleſs and warlike people, obliged this prince to remove his court to the northern provinces, that he might more effectually repel the in-

curſions

curſions of thoſe barbarians, by oppoſing to them the numerous militia that he generally keeps around his perſon.

This capital forms an exact ſquare, and is divided into two cities; the firſt is inhabited by Chineſe; the ſecond by Tartars. Theſe two cities, without including the ſuburbs, are ſix full leagues in circumference, according to the moſt accurate meaſurement made by the expreſs order of the emperor.

The height and enormous thickneſs of the walls of the Tartar city excite admiration; twelve horſemen might eaſily ride abreaſt upon them; they have ſpacious towers raiſed at intervals, a bow-ſhot diſtant from one another, and large enough to contain bodies of reſerve in caſe of neceſſity.

The city has nine gates, which are lofty and well arched; over them are large pavilion-roofed towers divided into nine ſtories, each having ſeveral apertures or port-holes; the lower ſtory forms a large hall for the uſe of the ſoldiers and officers who quit guard, and thoſe appointed to relieve them. Before each gate a ſpace is left of more than three hundred and ſixty feet; this is a kind of place of arms, encloſed by a ſemicircular wall equal in

height and thickneſs to that ſurrounding the city. The great road, which ends here, is commanded by a pavilion-roofed tower like the firſt, in ſuch manner, that, as the cannon of the former can batter the houſes of the city, thoſe of the latter can ſweep the adjacent country.

The ſtreets of Pe-king are ſtraight, about an hundred and twenty feet wide, a full league in length, and bordered with ſhops. It is aſtoniſhing to ſee the immenſe concourſe of people that continually fills them, and the confuſion cauſed by the prodigious number of horſes, camels, mules and carriages, which croſs or meet each other. Beſides this inconvenience, one is every now and then ſtopped by crowds who ſtand liſtening to fortune-tellers, jugglers, ballad-ſingers, and a thouſand other mountebanks and buffoons, who read and relate ſtories calculated to promote mirth and laughter, or diſtribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them.

People of diſtinction oblige all their dependants to follow them. A mandarin of the firſt rank is always accompanied in his walks by his whole tribunal, and, to augment his equipage,

equipage, each of the inferior mandarins in his ſuit is generally attended by ſeveral domeſtics. The nobility of the court, and princes of the blood, never appear in public without being ſurrounded by a large body of cavalry; and, as their preſence is required at the palace every day, their train alone would be ſufficient to create confuſion in the city. It is very ſingular, that, in all this prodigious concourſe, no women are ever ſeen: hence we may judge how great the population of China muſt be, ſince the number of females in this country, as well as every where elſe, is ſuperior to that of the other ſex.

As there is a continual influx of the riches and merchandiſe of the whole empire into this city, the number of ſtrangers that reſort hither is immenſe; they are carried in chairs, or ride on horſeback; the latter is more common; but they are always attended by a guide, acquainted with the ſtreets, and who knows the houſes of the nobility and principal people of the city. They are alſo provided with a book containing an account of the different quarters, ſquares, remarkable places, and of the reſidence of thoſe in public offices. In ſummer there are to be ſeen ſmall temporary ſhops,

where

where people are ſerved with water cooled by means of ice; and one finds every where eating-houſes, with refreſhments of tea and fruits. Each kind of proviſion has a certain day and place appointed for its being expoſed to ſale.

The governor of Pe-king, who is a Mantchew Tartar, is ſtyled Governor of the Nine Gates; his juriſdiction extends not only over the ſoldiers, but alſo over the people in every thing that concerns the police. No police can be more active; and it is ſurpriſing to ſee, among an infinite number of Tartars and Chineſe mixed together, the greateſt tranquillity prevail. It is rare, in a number of years, to hear of houſes being robbed, or people aſſaſſinated; all the principal ſtreets have guard-rooms, and ſoldiers patrole night and day, each having a ſabre hanging from his girdle, and a whip in his hand, to correct, without diſtinction, thoſe who excite quarrels or cauſe diſorder.

The lanes are guarded in the ſame manner, and have latticed gates which do not prevent thoſe from being ſeen who walk in them; they are always kept ſhut during the night, and ſeldom opened even to thoſe who are known: if they are, the perſon to whom this indulgence

is granted, muſt carry a lanthorn, and give a ſufficient reaſon for his going out.

In the evening, as ſoon as the ſoldiers are warned to their quarters by beat of drum, two centinels go and come from one guard-room to another, making a continual noiſe with a kind of caſtanet, to ſhew that they are not aſleep. They permit no one to walk abroad in the night time. They even examine thoſe whom the emperor diſpatches on buſineſs, and if their reply gives the leaſt cauſe of ſuſpicion, they have a right to convey them to the guard-room. The ſoldiers in each of the guard-rooms are obliged to anſwer every time the centinels on duty call out.

It is by theſe wiſe regulations, obſerved with the greateſt ſtrictneſs, that peace, ſilence, and ſafety reign throughout the whole city. The governor is alſo obliged to go the round; and the officers ſtationed on the walls and in the towers over the gates (in which are kept large kettle-drums, that are beat every time the guard is relieved) are continually diſpatching ſubalterns to examine the quarters belonging to the gates where they are poſted. The leaſt neglect is puniſhed next morning, and the officer who was on guard is caſhiered.

This

This police, which prevents nocturnal aſſemblies, would appear no doubt extraordinary in Europe, and, in all probability, would not be much reliſhed by our young men of fortune and ladies of quality. But the Chineſe think juſtly; they conſider it to be the duty of the magiſtrates of a city, to prefer good order and public tranquillity, to vain amuſements, which generally occaſion many attempts againſt the lives and property of the citizens. It is true, the ſupport of this police coſts the emperor a great deal; for part of the ſoldiers we have mentioned are maintained for this purpoſe only. They are all infantry, and their pay is generally very high; their employment conſiſts not only in watching for thoſe who may occaſion diſturbance in the day time, or walk abroad during the night; they muſt alſo take care that the ſtreets are kept clean and ſwept every day; that they are watered morning and evening in time of dry weather; and that every nuiſance is removed; they have orders alſo to aſſiſt in this labour themſelves, and to clear the kennels, that the water may have a free courſe.

The emperor's palace ſtands in the middle of the Tartar city. It preſents a prodigious aſſemblage

aſſemblage of vaſt buildings, extenſive courts and magnificent gardens, and is ſhut up on all ſides by a double wall, the intervening ſpace being occupied by houſes belonging to the officers of the court, eunuchs, and by different tribunals. To ſome of theſe is aſſigned the care of providing neceſſaries for the uſe of the emperor; others are for determining diſputes, and puniſhing faults committed by the domeſtics of the imperial family. The exterior circumference of this immenſe palace is reckoned a league and a half.

Although the Chineſe architecture has no reſemblance to that of Europe, the imperial palace of Pe-king does not fail to ſtrike beholders by its extent, grandeur, and the regular diſpoſition of its apartments, and by the ſingular ſtructure of its pavilion-roofs, ornamented at each corner with a carved plat-band, the lower extremity of which is turned upwards; theſe roofs are covered with varniſhed tiles of ſo beautiful a yellow colour, that, at a diſtance, they make as ſplendid an appearance as if they were gilded. Below the upper roof, there is another of equal brilliancy, which hangs ſloping from the wall, ſupported by a great number of beams, daubed over with green varniſh, and

interſperſed

interſperſed with gilt figures. This ſecond roof, with the projection of the firſt, forms a kind of crown to the whole edifice.

The palace is a ſmall diſtance from the ſouth gate of the Tartar city; the entrance to it is through a ſpacious court, to which there is a deſcent by a marble ſtaircaſe, ornamented with two large copper lions, and a baluſtrade of white marble. This baluſtrade runs in the form of a horſe-ſhoe, along the banks of a rivulet, that winds acroſs the palace with a ſerpentine courſe, the bridges over which are of marble. At the bottom of this firſt court ariſes a façade with three doors; that in the middle is for the emperor only; the mandarins and nobles paſs through thoſe on each ſide. Theſe doors conduct to a ſecond court, which is the largeſt of the palace; it is about three hundred feet in length, and fifty in breadth; an immenſe gallery runs round it, in which are magazines, containing rich effects, which belong to the emperor as his private property; for the public treaſure is entruſted to a ſovereign tribunal, called *Hou-pou*. The firſt of theſe magazines is filled with plate and veſſels of different metals; the ſecond contains the fineſt kinds of furs; the third, dreſſes lined with

ſable,

ſable, ermine, minever and foxes' ſkins, which the emperor ſometimes gives in preſents to his officers; the fourth is the depoſitory of jewels, pieces of curious marble, and pearls fiſhed up in Tartary; the fifth, conſiſting of two ſtories, is full of wardrobes and trunks, which contain the ſilk ſtuffs uſed by the emperor and his family; the reſt are filled with bows, arrows and other pieces of armour taken from the enemy or preſented by different princes.

The royal hall, called Tai-hotien, or the *Hall of the Grand Union*, is in this ſecond court; it is built upon a terrace about eighteen feet in height, incruſted with white marble, and ornamented with baluſtrades of excellent workmanſhip. Before this hall all the mandarins range themſelves, when they go, on certain days, to renew their homage and perform thoſe ceremonies that are appointed by the laws of the empire.

This hall is almoſt ſquare, and about one hundred and thirty feet in length. The ceiling is carved, varniſhed green, and loaded with gilt dragons. The pillars which ſupport the roof within, are ſix feet in circumference towards the baſe, and are coated with a kind of maſtich varniſhed red; the floor is partly covered

covered with coarſe carpets, after the Turkiſh manner; but the walls have no kind of ornament, neither tapeſtry, luſtres, nor paintings.

The throne, which is in the middle of the hall, conſiſts of a pretty high alcove, exceedingly neat. It has no inſcription but the character *Ching*; which the authors of this relation have interpreted by the word *holy*; but it has not always this ſignification; for it anſwers better ſometimes to the Latin word *eximius*, or the Engliſh words *excellent*, *perfect*, *moſt wiſe*. Upon the platform oppoſite to this hall, ſtand large veſſels of bronze, in which incenſe is burnt when any ceremony is performing. There are alſo chandeliers ſhaped like birds and painted different colours, as well as the wax-candles that are lighted up in them.

This platform is extended towards the north, and has on it two leſſer halls; one of them is a rotunda that glitters with varniſh, and is lighted by a number of windows. It is here that the emperor changes his dreſs before or after any ceremony. The other is a ſaloon, the door of which opens to the north; through this door the emperor muſt paſs, when he goes from his apartment, to receive on his throne the homage of the nobility; he is then carried

in

in a chair, by officers dreſſed in long red robes bordered with ſilk, and caps ornamented with plumes of feathers. It would be difficult to give an exact deſcription of the interior apartments which properly form the palace of the emperor, and are ſet apart for the uſe of his family. Few are permitted to enter them but women and eunuchs.

Pao-ting-fou, where the viceroy reſides, is the moſt conſiderable city in the province, next to Pe-king. It has twenty others under its juriſdiction; three of the ſecond, and ſeventeen of the third claſs. The country around it is pleaſant, and inferior in fertility to no part of China. It is neceſſary to paſs this city in going from Pe-king to the province of Chan-ſi.

Ho[illegible]-fou is the next in order; it has two cities of the ſecond, and fifteen of the third claſs in its diſtrict, and is remarkable for nothing but the neatneſs of its ſtreets.

Tchin-ting-fou is a large city, about four miles in circumference. Its juriſdiction is very extenſive, and comprehends thirty-two cities; five of which are of the ſecond, and twenty-ſeven of the third claſs. Northward from it lie ſeveral mountains, where, the Chineſe ſay, many ſimples and curious plants are to be

found. On theſe mountains there are alſo ſeveral monuments or temples erected in honour of deceaſed heroes; among which is one conſecrated to the memory of the firſt emperor of the dynaſty of Han.

Chun-te-fou has but a ſmall diſtrict; for there are only nine cities of the third claſs under its juriſdiction; but they are all very populous. The adjacent country is pleaſant and fertile, owing to the number of rivers and lakes that water and refreſh it. Its craw-fiſh are celebrated; and it produces a fine delicate kind of ſand, uſed in poliſhing precious ſtones, which is ſold all over the empire. It abounds alſo with touch-ſtone, which is reckoned the beſt in China.

Quang-ping-fou is ſituated in the ſouthern part of Pe-tcheli, between the provinces of Chang-tong and Ho-nan, and has nine cities of the third claſs dependant on it; all its plains are well watered by rivers. Among its temples, there is one dedicated to thoſe men, who, as the Chineſe pretend, diſcovered the ſecret of rendering themſelves immortal.

Tai-ming-fou has one city of the ſecond claſs, and eighteen of the third, in its diſtrict. It preſents nothing remarkable.

Yung-ping-fou is very advantageouſly ſituated in the neighbourhood of the ſea. The ſurrounding mountains produce abundance of tin. Paper is alſo made here. Not far from this city is a fortreſs named Chan-hai, which may be called the key of the province of Leao-tong. This fortreſs is near the great wall. Yung-ping-fou reckons in its diſtrict only one city of the ſecond, and five of the third claſs.

Fuen-hoa-fou is a city celebrated for its extent and the number of its inhabitants, as well as for the beauty of its ſtreets and triumphal arches. It is ſituated near the great wall, amidſt mountains, and has under its juriſdiction, beſides two cities of the ſecond, and eight of the third claſs, a great number of fortreſſes, which bar the entrance of China againſt the Tartars. Among the animals of this country, the moſt remarkable are yellow rats; they are much larger than thoſe ſeen in Europe, and their ſkins are highly valued by the Chineſe. Chryſtal, marble, and porphyry are dug from the mountains of Pe-tcheli.

The temperature of the air of this province does not ſeem to agree with its latitude. Although Pe-tcheli extends no farther than to the forty-ſecond degree of north latitude, yet

all the rivers there are ſo much frozen during four months in the year, that horſes and waggons with the heavieſt loads, may ſafely paſs them. It deſerves to be remarked, that the whole body of ice is formed in one day, and that ſeveral are neceſſary to thaw only the ſurface. What may appear no leſs extraordinary is, that during theſe ſevere froſts, one does not feel that ſharp and pinching cold which accompanies the production of ice in Europe. Theſe phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found diſperſed throughout this province, and to the ſerenity of the ſky, which, even during winter, is ſeldom obſcured by a cloud. The phyſical explanation which we have given of this ſingular temperature, is fully confirmed by experiments lately made by Father Amiot at Pe-king*, which convinced him, that in this capital and neighbourhood, as far as ſeven or eight leagues around, the water, air and earth equally abound with nitre.

With regard to the water, the facility with which it freezes, the ſolidity of the ice and its

* The latitude of Pe-tcheli is 39° 52′ 55″.

duration,

duration, evidently announce the preſence of nitre. A tub filled with water, placed near one of Reaumur's thermometers, had its ſurface immediately frozen, when the mercury ſtood only one degree above the freezing point; and when it ſtood three degrees below freezing, the water became a ſolid maſs of ice, if the diameter of the veſſel did not exceed a foot and a half, and the depth of the water four or five inches. This water, when the weather was fine, continued in the ſame ſtate of congelation, as long as the mercury in the thermometer did not riſe higher than three degrees above (o); when the mercury roſe higher, it then began to diſſolve, but ſo ſlowly, that two or three days were ſcarcely ſufficient to reſtore it to its former fluidity. To this experiment, made ſome time ago, Father Amiot adds another, made in the ſummer of the year 1777; which he followed with the greateſt accuracy poſſible. It may be proper to obſerve, before we relate it, that during the year 1777 there was a longer continuance of hot weather than is generally obſerved at Pe-king. In the courſe of the months of June and July, the thermometer continually roſe from the 26th to the 32d and 33d degrees above *Zero*; on the 23d of

July, at three in the afternoon, the thermometer roſe to 34 degrees, and remained at that height until half paſt four; on the 24th of the ſame month, it roſe, about three o'clock, to 33 degrees; half an hour after, the ſky became over-caſt, and a ſtrong wind aroſe, accompanied with thick clouds of duſt, which continued half an hour; during this time, the thermometer began to fall; at four the wind ceaſed, and ſome rain fell; the thermometer then ſtood at 33 degrees; the 25th and 26th of July it roſe to 29°, and the 28th to 33 degrees, owing to a northerly wind.

On the 29th of July, Father Amiot put into a ſmall net, made of ſtrong pack-thread, a block of ice of an irregular figure, and ſuſpended it from a balance placed in the open air and expoſed to the wind and rays of the ſun.

At ſix in the morning, a thermometer, expoſed to the north, being at 26 ½ degrees, the ice was weighed; its weight was found to be 50 pounds.

At 7	the therm. being at	27 ½°	weight of the ice 46 pounds.
At 8	- - - - - -	27 ¾	- - - - - - 40
At 9	- - - - - -	30	- - - - - - 32
At 10	- - - - - -	31 ½	- - - - - - 25

It is to be obſerved, that during this time, the wind was north, and ſtronger than it had been for ſome time before.

At 11	the therm. being at	32°	the weight of the ice 19 pounds.
At 12	- - - - - -	33	- - - - - - 15
At 1	- - - - - -	33 ¼	- - - - - - 10
At 2	- - - - - -	33 ¼	- - - - - - 7
At 3	- - - - - -	33 ¼	- - - - - - 5

At

At 4 the therm. being at 33° the weight of the ice 3 pounds.

At 5 - - - - - - $33\frac{1}{4}$ - - - - - - - $1\frac{1}{2}$

It muſt be obſerved, that during the laſt four hours, the ice had been in the ſhade.

At 6 the therm. ſtood at $32\frac{1}{2}$° the weight of the ice 1 lb. 4 oz.

At 7 the ice was not weighed.

At 8 ſome of it ſtill remained.

At 9 there remained only a bit of the ſize of a nut; fifteen hours were therefore neceſſary to diſſolve this piece of ice, weighing fifty pounds, even when expoſed to the wind and ſcorching rays of the ſun.

It is to be farther obſerved, that this ice had already been three or four days from the ice-houſe; for Father Amiot relates, that he purchaſed it from one of thoſe people who are employed by the emperor to give freſh water, gratis, to all who aſk for it. Ice, when firſt taken from the ice-houſe, diſſolves with difficulty; it is tranſported to Pe-king, and from one place to another, during the greateſt heats of ſummer, in open wheel-barrows, with as little precaution as if it were brick or flint; yet it leaves no other traces along the road behind it, but a few drops that fall here and there. We may then ſafely conclude, from theſe obſervations, that the reaſon why this ice is ſo long in diſſolving, is, becauſe it is impregnated with a great number of nitrous particles,

which preſerve it a long while in its ſtate of congelation.

Father Amiot alſo tells us, that every kind of water at Pe-king, whether taken from ſprings or rivers, has a very ſingular quality; it leaves a kind of tartar in thoſe veſſels in which it has been kept and in thoſe in which it has been boiled. The Chineſe call this kind of tartar *kien*; it is white when produced by water which has not been ſubjected to the action of fire, and yellowiſh when it is left by that which has been boiled. This *kien* has neither ſmell nor taſte, nor is it good for any thing. 'The firſt op-'portunity I had of being acquainted with it,' ſays Father Amiot, 'was by accident. I cauſed 'a ſmall porcelain veſſel to be filled every even-'ing with freſh ſpring-water; this veſſel had a 'cover, which I always ſhut very carefully, to 'prevent inſects and dirt from getting into my 'water. After ſome months, I perceived that 'there was formed in the bottom and ſides of 'the veſſel, a cruſt, of the thickneſs of a leaf of 'paper, which adhered ſo cloſely, that it was 'neceſſary to make uſe of the point of a knife 'to detach it. Upon this occaſion, being de-'ſirous of giving a leſſon of cleanlineſs to my 'ſervant,

'ſervant, he told me, that what I ſaw had no-
'thing in it to occaſion diſguſt, that it was
'what was generally left by the water of the
'country, and that I would be much more
'ſurpriſed, if I ſhould ſee how this *kien* in-
'cruſted the inſides of ſauce-pans, and other
'kitchen utenſils, in which water had been
'boiled. I immediately ordered ſome to be
'brought, and was convinced, by my own
'eyes, that my Chineſe had told me truth. A
'yellow cruſt, about four or five tenths of an
'inch in thickneſs, covered the whole inſide
'of the veſſel, in the ſame manner as tartar
'covers the inſide of an old caſk. I detached
'ſome of it, which I applied to my noſe and
'mouth, and examined with the greateſt care;
'but I found nothing in it which enabled me
'to define it. May it not have been a depraved
'ſalt *(infatuatum)* or dead nitre, which might
'have been revived by means of air or fire?
'I am no chemiſt; I expreſs myſelf as I can,
'on a ſubject which I do not underſtand.'

If the waters of the province of Pe-tcheli contain much nitre, it is no leſs certain, that the air which one breathes there is abundantly impregnated with it. The following are indubitable proofs of it. 1ſt. Notwithſtanding

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unwholeſome food, ſuch as the fleſh of the greater part of domeſtic animals that have died of old age or diſeaſe, which the people of this province greedily devour, notwithſtanding filth and all the inconveniencies reſulting from low, damp and confined lodgings, where all the individuals of the ſame family are, as it were, heaped one upon another, the plague never makes its appearance in Pe-tcheli; and the people are ſeldom attacked by any of thoſe epidemical diſtempers which are ſo common in Europe. 2dly. Proviſions of every kind may be kept at Pe-king a long while, without being ſubject to corruption. Raiſins are eaten there freſh even in May, apples and pears till midſummer; wild boars, ſtags, deer, roe-bucks, rabbits, hares, pheaſants, ducks, geeſe, and all kinds of game brought from Tartary to Pe-king after the commencement of winter; fiſh, of every ſpecies, tranſported from the rivers of Leao-tong, will keep without the aſſiſtance of ſalt, in their ſtate of congelation, for two or three months, although they are expoſed every day in the markets, carried from the markets to private houſes, and from private houſes brought back to the markets, until they are all ſold, which does not happen before

the

the end of March. It is certain, that theſe facts announce an antiſeptic quality in the air, which muſt undoubtedly proceed from the great quantity of nitre contained in it.

3dly. The earth which forms the ſoil of Petcheli abounds no leſs with nitre; whole fields may be ſeen in the neighbourhood of Pe-king which are covered with it. Every morning at ſun-riſe, the country in certain cantons, appears as white as if ſprinkled by a gentle fall of ſnow. If a quantity of this ſubſtance be ſwept together, a great deal of *kien*, nitre, and ſalt may be extracted from it. The Chineſe pretend, that this ſalt may be ſubſtituted for common ſalt; however this may be, it is certain, that, in the extremity of the province, towards Siuen-hoa-fou, poor people and the greater part of the peaſants make uſe of no other. With regard to the *kien* procured from the earth, they uſe it for waſhing linen, as we do ſoap. Although the land of Pe-tcheli is replete with nitrous particles, it does not, however, form dry deſarts; it is cultivated with care, and becomes fruitful by inceſſant labour. The earth is frozen in winter to the depth of two or three feet, and does not become ſoft before the end of March. This may ſufficiently explain, why the froſt kills

kills plants in the neighbourhood of Pe-king, which Mr. Linnæus raiſed in Sweden, although it is twenty degrees farther north than the capital of the Chineſe empire.

CHAP. II.

THE PROVINCE OF KIANG-NAN.

KIANG-NAN, which is the ſecond province of the empire, is undoubtedly one of the moſt fertile, commercial, and conſequently one of the richeſt in China. It is bounded on the weſt by the provinces of Honan and Hou-quang; on the ſouth by Tche-kiang and Kiang-ſi; and on the eaſt by the gulph of Nan-king; the reſt borders on the province of Chan-tong.

The emperors long kept their court in this province; but reaſons of ſtate having obliged them to move nearer to Tartary, they made choice of Pe-king for the place of their reſidence. This province is of vaſt extent; it contains fourteen cities of the firſt claſs, and ninety-three of the ſecond and third. Theſe cities are very populous, and there is ſcarcely

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one of them which may not be called a place of trade. Large barks can go to them from all parts; becauſe the whole country is interſected by lakes, rivers and canals, which have a communication with the great river Yang-tſe-kiang, which runs through the middle of the province. Silk-ſtuffs, lacquer-ware, ink, paper, and, in general, every thing that comes from Nan-king, as well as from the other cities of the province, are much more eſteemed, and fetch a higher price, than thoſe brought from the neighbouring provinces. In the village of Chang-hai alone, and the villages dependant on it, there are reckoned to be more than 200,000 weavers of common cotton cloths. The manufacturing of theſe cloths gives employment to the greater part of the women.

In ſeveral places on the ſea coaſt there are found many ſalt-pits, the ſalt of which is diſtributed all over the empire. In ſhort, this province is ſo abundant and opulent, that it brings every year into the emperor's treaſury, about 32,000,000 taëls*, excluſive of the duties upon every thing exported or imported.

* A *taël* is equal in value to an ounce of ſilver, which in China is worth about 6s. ſterling.

The people of this country are civil and ingenious, and acquire the ſciences with great facility: hence many of them become eminent in literature, and riſe to offices of importance by their abilities alone.

This province is divided into two parts, each of which has a diſtinct governor. The governor of the eaſtern part reſides at Soutcheou-fou, that of the weſtern at Ngan-king-fou. Each of theſe governors has under his juriſdiction ſeven *fou* or cities of the firſt claſs.

Kiang-ning-fou, or Nan-king, is the capital of this province; it is ſaid to have been formerly one of the moſt beautiful and flouriſhing cities in the world. When the Chineſe ſpeak of its extent, they ſay, if two horſemen ſhould go out by the ſame gate, and ride round it on full ſpeed, taking different directions, they would not meet before night. This account is evidently exaggerated; but it is certain, that Nan-king ſurpaſſes in extent all the other cities of China. We are aſſured, that its walls are five leagues and a half in circumference *.

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* A French miſſionary, lately arrived from China, ſpeaks of this celebrated city in the following manner: 'We arrived at Nan-king on the 2d of June. I was very 'deſirous

This city is ſituated at the diſtance of a league from the river Yang-tſe-kiang; it is of an irregular figure; the mountains which are within its circumference having prevented its being built on a regular plan. It was formerly the imperial city; for this reaſon, it was called Nan-king, which ſignifies *The Southern Court*; but ſince the ſix grand tribunals have been transferred from hence to Pe-king, it is called Kiang-ning in all the public acts.

Nan-king has loſt much of its ancient ſplendour; it had formerly a magnificent palace,

'deſirous of ſeeing this city, which is reckoned the largeſt in 'the world. The ſuburbs through which we paſſed are very 'long, but not populous; the houſes ſtand at ſome diſtance 'one from another, having reeds, pools of water, or planta-'tions of bamboo between them. We took a view of the 'city from the fifth ſtory of the porcelain tower, which com-'mands an extenſive proſpect; but it did not appear to us, 'to be above two thirds as large as Paris. We could not 'reconcile this with the accounts generally given of its 'immenſe extent; but next morning explained the matter. 'We had travelled a full league from Nan-king, when we 'perceived, on a ſudden, the walls of a city riſing amidſt 'mountains, and appearing as if cemented to the rocks. 'Theſe were the walls of Nan-king, which, leaving the 'city where it now ſtands, have, as it were, retired thither, 'to incloſe a ſpace of fifteen or ſixteen leagues, twelve or 'thirteen of which are not inhabited.'

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no veſtige of which is now to be ſeen; an obſervatory at preſent neglected, temples, tombs of the emperors, and other ſuperb monuments, of which nothing remains but the remembrance. A third of the city is deſerted, but the reſt is well inhabited. Some quarters of it are extremely populous and full of buſineſs. The ſtreets are not ſo broad as thoſe of Pe-king; they are, however, very beautiful, well paved, and bordered with rich ſhops.

In this city reſides one of thoſe great mandarins called Tſong-gtou, who takes cognizance of all important affairs, not only of both the governments of the province, but alſo of thoſe of the province of Kiang-ſi. The Tartars have a numerous garriſon here, commanded by a general of their own nation, and they occupy a quarter of the city, ſeparated from the reſt by a plain wall.

The palaces of the mandarins, whether Chineſe or Tartars, are neither larger nor better built than thoſe in the capital cities of other provinces. Here are no public edifices correſponding to the reputation of ſo celebrated a city, excepting its gates, which are very beautiful, and ſome temples, among which is the famous porcelain tower. It is two hundred

feet

feet high, and divided into nine ſtories by plain boards within and without, by cornices and ſmall projections covered with green-varniſhed tiles. There is an aſcent of forty ſteps to the firſt ſtory; between each of the others there are twenty-one.

The breadth and depth of the river Yang-tſe-kiang formerly rendered the port of Nan-king very commodious; but at preſent large barks, or rather Chineſe junks, never enter it; whether it be, that it is ſhut up by ſand-banks, or that the entrance of it has been for-bid in order that navigators may inſenſibly loſe all knowledge of it.

In the months of April and May a great number of excellent fiſh are caught in this river, near the city, which are ſent to court; they are covered with ice, and tranſported in that manner by barks kept entirely on purpoſe. Although this city is more than two hundred leagues from Pe-king, theſe boats make ſuch expedition, that they arrive there in eight or nine days. This city, though the capital of the province, has under its particular juriſdiction only eight cities of the third claſs.

Sou-tcheou is the ſecond city; it is one of the moſt agreeable in China; Europeans

who have ſeen it, compare it to Venice, with this difference, that the latter is built in the ſea, and Sou-tcheou is interſected by canals of freſh water.

There is not, perhaps, in the univerſe, a country more delightful, either by the pleaſantneſs of its ſituation, or the mildneſs of its climate; the air is ſo temperate, proviſions ſo plentiful and cheap, the ſoil ſo fruitful, and the manners of the people ſo gentle, that this city is conſidered as the paradiſe of China. *Above* (ſay the Chineſe authors) *is the celeſtial paradiſe; but the paradiſe of this world is Sou-tcheou.* To ſee the continual motion of its immenſe number of inhabitants, and the confuſion cauſed every where by their commercial intercourſe with ſtrangers, one would be induced to believe that the trade of all the provinces centered in it. The brocades and embroideries made here are in great requeſt throughout the whole empire. Its juriſdiction extends over only eight cities; one of which is of the ſecond claſs, and the reſt of the third; but all theſe cities are beautiful and about two or three leagues in circumference each.

Song-kiang-fou is built cloſe to the water; the prodigious quantity of cotton cloth with

which it ſupplies, not only the empire, but alſo foreign countries, renders it very celebrated, and cauſes it to be much frequented. This city has only four others under its juriſdiction.

Tchin-tcheou-fou is ſituated near the canal through which all barks going from Soutcheou to Kiang muſt paſs. It is celebrated on account of its trade, and water which gives tea an agreeable and pleaſant taſte; it has dependant on it five cities of the third claſs, in which a particular kind of earthen-ware is made, which the Chineſe highly value. They pretend, that tea prepared in theſe veſſels acquires a ſuperior quality; and they prefer this plain earthen-ware to the moſt elegant porcelain.

Tchin-kiang-fou is the key of the empire on the ſea coaſt, and at the ſame time a place of ſtrength, where a numerous garriſon is always kept. Its ſituation, trade, and the beauty of its walls give it a pre-eminence over the other cities of the province; but its juriſdiction is very confined; for it has authority over only three cities of the third claſs.

Hoai-ngan-fou is ſituated in a marſh, and is encloſed by a triple wall: as the ground on which it ſtands is lower than the bed of the

canal, the inhabitants live in continual dread of an inundation. The ſuburbs extend to the diſtance of a league on each ſide of the canal, and form at their extremity a kind of port on the river Hoang-ho. This place is very populous, and every thing in it announces an active and briſk trade. One of thoſe great mandarins who have the inſpection of the canals and navigation, and who are alſo obliged to ſupply the court with neceſſary proviſions, reſides here. This city has eleven others under its juriſdiction; two of which are of the ſecond, and nine of the third claſs.

Yang-tcheou enjoys a mild and temperate air, and the country around is pleaſant and fertile. This city is populous, and two leagues in circumference; as it is interſected by a number of canals, it has twenty-four ſtone bridges, each of which conſiſts of ſeveral arches. There is always ſo great a crowd on the bridge which forms a communication with the eaſtern ſuburbs, that it has been found too narrow; and a ferry-boat has been eſtabliſhed at a ſmall diſtance, which is ſcarce ſufficient for the confluence of paſſengers, although the breadth of the canal is only thirty paces.

The

The inhabitants of this city are accounted very voluptuous, and it is ſaid that they carry on a traffic in women; they educate with great care a certain number of young girls, who are taught muſic, ſinging, drawing, and every branch of education ſuitable to their ſex; theſe are afterwards ſold at a high price to ſome of the principal nobility, who add them to the number of their concubines *.

* 'Yang-tcheou, which we paſſed,' ſays the ſame miſſionary whom we quoted when ſpeaking of Nán-king, 'is 'alſo one of the moſt beautiful and largeſt cities I ever be-'held. The farmers of the ſalt revenue have built here a 'pleaſure-houſe for the emperor, which ſtrikes with more 'aſtoniſhment, as nothing has been ſeen hitherto equiva-'lent to it; it is built after the model of Hai-tien, another 'country-houſe, two leagues diſtant from Pe-king, where 'the emperor commonly reſides. The palace of Yang-'tcheou occupies more ground than a moderate city; it 'is a collection of artificial mounts, and rocks formed by 'art, valleys, canals, ſometimes broad and ſometimes nar-'row, bordered in ſome places with cut ſtone, in others 'with rocks ſcattered promiſcuouſly, a vaſt aſſemblage of 'buildings, each different from another, of halls, courts, 'galleries both open and encloſed, gardens, parterres, 'caſcades, elegant bridges, pavilions, groves and triumphal 'arches. Each piece, taken ſeparately, is neither beautiful 'nor laid out with taſte; but the multiplicity of objects 'is ſtriking, and makes the beholder at laſt exclaim, *This 'is the habitation of a powerful maſter!*'

Ngan-king-fou is the capital of the weſtern part of the province; its ſituation is delightful. It is governed by a particular viceroy, who keeps a large garriſon in a fort built on the banks of the river Yang-tſe-kiang. The commerce and riches of this city render it very conſiderable; and every thing that goes from the ſouthern part of China to Nan-king muſt paſs through it. All the country belonging to it is level, pleaſant, and fertile. It has under its juriſdiction only ſix cities of the third claſs.

Hoei-tcheou is the moſt ſouthern city of the province, and one of the richeſt of the empire; the people are œconomical and temperate, but they are active and enterpriſing in trade; they boaſt of their tea, varniſh, and engravings, which are indeed the moſt eſteemed in China. It has dependant upon it ſix cities of the third claſs; the mountains which ſurround this canton contain gold, ſilver and copper mines.

Ning-koue-fou has nothing remarkable but its manufactories of paper, which is made of a ſpecies of reed. It has under its juriſdiction ſix cities of the third claſs.

Tchi-tcheou-fou is ſurrounded by a hilly country; its principal reſource is in its ſitua-

tion

tion on the river Kiang. It has ſix cities of the third claſs belonging to its diſtrict.

Tay-ping-fou is alſo built upon the banks of the Kiang, and its plains are watered by a number of navigable rivers, which render it very opulent. Its juriſdiction extends over only three cities, of which Vou-hou-hien is the moſt conſiderable in point of riches.

Fong-yang-fou is ſituated on a mountain which hangs over the yellow river, and encloſes with its walls ſeveral fertile little hills. Its juriſdiction is very extenſive; for it comprehends eighteen cities; five of which are of the ſecond, and thirteen of the third claſs. As this was the birth-place of the emperor Hong-vou, chief of the preceding dynaſty, this prince formed a deſign of rendering it a famous and magnificent city, in order to make it the ſeat of empire. After having expelled the weſtern Tartars, who had taken poſſeſſion of China, he transferred his court hither, and named the city Fong-yang; that is to ſay, *The Place of the Eagle's Splendor*. His intention, as we have ſaid, was to beautify and enlarge it; but the inequality of the ground, the ſcarcity of freſh water, and above all the vicinity of his father's tomb, made him change his deſign. By

the unanimous advice of his principal officers, this prince eſtabliſhed his court at Nan-king, a more beautiful and commodious place. When he had formed this reſolution, a ſtop was put to the intended works; the imperial palace, which was to have been encloſed by a triple wall; the walls of the city, to which a circumference of nine leagues were aſſigned; the canals that were begun, all were abandoned; and nothing was finiſhed but three monuments, which ſtill remain; their extent and magnificence ſufficiently ſhew what the beauty of this city would have been, had the emperor purſued his original deſign.

The firſt of theſe monuments is the tomb of the father of Hong-vou, to decorate which no expence was ſpared; it is called *Hoang-lin*, or the *Royal Tomb*. The ſecond is a tower built in the middle of the city, which is of an oblong form, and an hundred feet high; it is ſaid to be the higheſt in China. The third is a magnificent temple erected to the god Fo. At firſt it was only a pagod, to which Hong-vou retired after having loſt his parents, and where he was admitted as an inferior domeſtic; but, having ſoon become weary of this kind of life, he enliſted with the chief of a band of banditti,

banditti, who had revolted from the Tartars. As he was bold and enterpriſing, the general made choice of him for his ſon-in-law; ſoon after, he was declared his ſucceſſor by the unanimous voice of the troops. The new chief, ſeeing himſelf at the head of a large party, had the preſumption to carry his views to the throne. The Tartars, informed of the progreſs of his arms, ſent a numerous army into the field; but he ſurpriſed and attacked them with ſo much impetuoſity, that they were obliged to fly; and, though they ſeveral times returned to the charge, they were ſtill defeated, and at length, after a cloſe purſuit, driven entirely out of China.

As ſoon as he mounted the throne, he cauſed the ſuperb temple which we have mentioned, to be raiſed, out of gratitude to the Bonzes, who had received him in his diſtreſs, and aſſigned them a revenue ſufficient for the maintenance of three hundred perſons, under a chief of their own ſect, whom he conſtituted a mandarin, with power of governing them, independent of the officers of the city.

This pagod was ſupported as long as the preceding dynaſty laſted; but that of the eaſtern Tartars, which ſucceeded, ſuffered it to fall

fall to ruin; at preſent there are to be ſeen here only about a ſcore of prieſts, who are almoſt reduced to beggary.

Lin-tcheou-fou, which is the laſt city of the firſt claſs, has nothing to diſtinguiſh it from others, but the excellence of the fruits with which it abounds. Its juriſdiction comprehends eight cities; two of which are of the ſecond, and ſix of the third claſs.

The iſland of Tſong-ming belongs alſo to the province of Kiang-nan, from which it is ſeparated only by an arm of the ſea about five or ſix leagues broad.

This country was formerly a ſandy deſart, to which criminals were baniſhed. Thoſe who firſt landed on it began to till the earth, that they might not periſh with hunger. Some poor Chineſe families emigrated thither afterwards, and in leſs than ten years the iſland was peopled and cultivated.

Some parts of it produce wheat, rice, barley, cotton, citrons and ſeveral other fruits; but its principal revenue ariſes from ſalt, which is made in ſuch abundance, that the iſland can ſupply moſt of the neighbouring countries. This ſalt is extracted from a kind of gray earth, which

which is found diſperſed by acres in different cantons, eſpecially in the north.

The method of making this ſalt is very curious. The earth is firſt ſmoothed, and raiſed in a ſloping form, that the water may not ſettle upon it. When the ſun has dried its ſurface, it is carried off and laid in heaps, which are carefully beat on every ſide; this earth is afterwards ſpread out on large tables a little inclined, and a quantity of freſh water is poured over it, which, as it runs off, carries with it all the ſaline particles into a large earthen veſſel, into which it falls, drop by drop, from a ſmall canal made on purpoſe. The earth, being thus freed from its ſalt, is placed apart, and when dry is pulveriſed; after which it is ſpread over the ſoil from which it was taken; and at the end of ſome days it is found impregnated, as before, with a great quantity of ſaline particles, which are a ſecond time extracted in the ſame manner.

While the men are labouring in the field, the women and children are employed in boiling the ſalt water; they fill large iron baſons with it, in which it thickens and changes gradually into a very white ſalt, which they keep continually

nually ſtirring with an iron ſpatula, until the aqueous part is entirely evaporated.

In other parts of the country the inhabitants have two crops; one of corn in the month of May, and the other of rice and cotton in September.

In this iſland there is only one city of the third claſs; but villages are ſo numerous, that they ſeem to touch one another and to form one continued city. The air is healthful and temperate, the country delightful and interſected by a great number of canals, which are carefully kept in repair.

There are a great number of mandarins in this country; but the governor is one of thoſe who are called *literati*; he alone adminiſters juſtice, receives the tribute paid by every family to the emperor, gives paſſports to ſhips, and paſſes ſentence of death on criminals. When the people have occaſion for rain, or fine weather, this mandarin proclaims a general faſt; butchers and inn-keepers are then forbid to ſell any thing, under the ſevereſt penalties; they however take care to get rid of their proviſions, by paying ſome money privately to the officers of the tribunal, whoſe buſineſs is to enforce the obſervance of this order. The

mandarin

mandarin afterwards walks in proceſſion, accompanied by his ſubalterns, to the temple of the idol whom they intend to invoke; he kindles on the altar two or three ſmall aromatic twigs; they then all ſit down: to paſs the time, they drink tea, ſmoke and converſe an hour or two; after which they retire. This is what they call begging for rain or fine weather.

Father Jacquemin relates, that in his time the viceroy of one of the provinces, becoming impatient becauſe rain had not been granted to his repeated requeſts, ſent an inferior mandarin to tell the idol, from him, that if it did not rain before a certain day, he would drive him from the city, and cauſe his temple to be raſed. No rain having fallen before the day mentioned, the viceroy, in a great paſſion, forbade the people to carry, according to cuſtom, their offerings to the idol, and ordered the temple to be ſhut and the gates ſealed up; which was immediately executed.

The iſland of Tſong-ming extends from ſouth-eaſt to north-weſt, and is about twenty leagues in length, and five or ſix in breadth.

CHAP.

CHAP. III.

THE PROVINCE OF KIANG-SI.

THIS province is bounded on the north by that of Kiang-nan, on the weſt by Hou-quang, on the ſouth by Quang-tong, and on the eaſt by Fo-kien and Tche-kiang. The country is extremely fertile, but it is ſo populous, that it can ſcarcely ſupply the wants of its inhabitants: on this account, they are very œconomical; which expoſes them to the ſarcaſms and raillery of the Chineſe of the other provinces: however, they are people of great ſolidity and acuteneſs, and have the talent of riſing rapidly to the dignities of the ſtate.

The mountains of this province are covered with ſimples, and contain in their bowels mines of gold, ſilver, lead, iron and tin; the rice it produces is very delicate, and ſeveral barks are loaded with it every year for the court. The porcelain made here is the fineſt and moſt valuable of the empire.

This province contains thirteen cities of the firſt claſs, and ſeventy-eight of the ſecond and third. The capital is Nan-tchang-fou. This city

city has no trade but that of porcelain, which is made in the neighbourhood of Jao-tcheou. It is the reſidence of a viceroy, and comprehends in its diſtrict eight cities; ſeven of which are of the third claſs, and only one of the ſecond. So much of the country is cultivated, that the paſtures left are ſcarcely ſufficient for the flocks.

Jao-tcheou-fou is ſituated on the northern bank of the river Po, which diſcharges itſelf at a ſmall diſtance into the lake Po-yang. It commands ſeven other cities of the third claſs. This city is particularly famous on account of the beautiful porcelain made in a village belonging to its diſtrict, called King-te-tching. This village, in which are collected the beſt workmen in porcelain, is as populous as the largeſt cities of China. It is reckoned to contain a million of inhabitants, who conſume every day more than ten thouſand loads of rice. It extends a league and a half along the banks of a beautiful river, and is not a collection of ſtraggling houſes intermixed with ſpots of ground; on the contrary, the people complain that the buildings are too crowded, and that the long ſtreets which they form are too narrow; thoſe who paſs through them imagine

gine themſelves tranſported into the midſt of a fair, where nothing is heard around, but the noiſe of porters calling out to make way. Proviſions are dear here, becauſe every thing conſumed is brought from remote places; even wood, ſo neceſſary for their furnaces, is actually tranſported from the diſtance of an hundred leagues. This village, notwithſtanding the high price of proviſions, is an aſylum for a great number of poor families, who could not ſubſiſt any where elſe. Children and invalids find employment here, and even the blind gain a livelihood by pounding colours. The river in this place forms a kind of harbour, about a league in circumference: two or three rows of barks placed in a line, ſometimes border the whole extent of this vaſt baſon.

King-te-ching contains about five hundred furnaces for making porcelain, all employed: the flames and clouds of ſmoke, which riſe from them in different places, ſhew even at a diſtance the extent and ſize of this celebrated village; to thoſe who approach it by night, it has the appearance of a large city on fire. Strangers are not permitted to ſleep here; they muſt either paſs the night in the barks which brought

brought them hither, or lodge with their friends, who are obliged to anſwer for their conduct. This regulation is judged neceſſary, to maintain order and ſafety in a place, the riches of which might excite the avidity of a number of banditti.

Koang-fin-fou is ſurrounded by mountains, the greater part of which are lofty, and abound with fine cryſtal. Its juriſdiction extends over ſeven cities of the third claſs.

Nang-kang-fou, Kieou-kiang-fou and Kien-tchang-fou have nothing remarkable but their ſituation. The firſt of theſe cities is built on the banks of the lake Po-yang, the ſecond on the ſouth ſide of the river Yang-tſe-kiang, and the third on the frontiers of the province of Fo-kien. The firſt has four others of the third claſs under its juriſdiction, and the two laſt have five.

Vou-tcheou-fou, or Fou-tcheou-fou, was formerly one of the moſt beautiful cities in China; but ſince the invaſion of the Tartars it has been a heap of ruins, which however ſtill convey ſome idea of its ancient magnificence. The air here is pure, the people are active and induſtrious, and the fields well cultivated. Its diſtrict is about twenty-five leagues in extent; ſix cities of the third claſs belong to it.

Lin-kiang-fou is ſituated on the banks of the river Yu-ho; its ſoil is good, and the climate is healthful; but it is ſo much deſerted, that the Chineſe ſay, *one hog would be ſufficient to maintain the whole city two days.* It has only four cities of the third claſs belonging to its diſtrict. One of its villages is the general mart for all the drugs ſold in the empire; this makes it a place of ſome note.

Ki-ngnan-fou, Choui-tcheou-fou and Yuen-tcheou-fou are cities very commodiouſly ſituated upon the banks of different rivers, and in cantons equally fertile. The mountains of the firſt contain gold and ſilver mines, thoſe of the ſecond lapis lazuli, and the third furniſhes the reſt of China with abundance of vitriol and alum.

Kan-tcheou-fou has every appearance of a flouriſhing trade; its rivers, port, riches and population, all contribute to attract ſtrangers. A day's journey from this city is a very rapid current, almoſt twenty leagues in length, which flows with great impetuoſity over a number of ſcattered rocks that are level with the water. Travellers here are in great danger of being loſt, unleſs they take care to be conducted by one of the pilots of the country; after this paſſage, the

the river becomes twice as large as the Seine at Rouen; it is continually covered with loaded barks and other veſſels under ſail.

Near the walls of the city is a very long bridge compoſed of an hundred and thirty boats joined together by ſtrong iron chains. The cuſtom-houſe is upon this bridge, where a receiver conſtantly reſides, to viſit all barks and examine if they have paid the duties impoſed on the commodities with which they are loaded. Two or three moveable boats are ſo placed, that by their means the bridge can be opened or ſhut, to give or refuſe a paſſage; and no barks are ever permitted to paſs until they have been examined. In the territory belonging to this city, a great number of thoſe valuable trees grow, from which varniſh diſtils. Its diſtrict is extenſive, and contains twelve cities of the third claſs.

Nan-ngan-fou is ſituated in the moſt ſouthern part of the province; it is a beautiful, populous, and commercial city, and much frequented. It has dependant on it only four cities of the third claſs.

CHAP. IV.

THE PROVINCE OF FO-KIEN.

THIS province is not very extenſive; but its riches entitle it to be ranked among the moſt flouriſhing of the empire. Its climate is warm; however, the air is ſo pure, that no contagious diſeaſes ever prevail here.

Fo-kien is bounded on the north by the province of Tche-kiang, on the weſt by that of Kiang-ſi, on the ſouth by Quang-tong, and on the eaſt by the Chineſe ſea. It produces muſk in abundance, precious ſtones, quick-ſilver, iron and tin. Tools of ſteel neceſſary for every art, ſilk ſtuffs, and cloths of ſurpriſing fineneſs and beauty are made here. This province is ſaid to contain gold and ſilver mines; but they are forbid to be opened, under pain of death.

It has few plains; but induſtry fertilizes even the mountains, the greater part of which are diſpoſed in the form of amphitheatres, and cut into terraces that riſe one above another. Its valleys are watered by rivers and ſprings, which fall from the mountains, and which the Chineſe huſbandman knows to diſtribute, with great ſkill,

ſkill, to refreſh his rice, which grows only in water; he has even the art of raiſing the water to the tops of the mountains, and of conveying it from one ſide to another, by pipes made of bamboo, a great quantity of which is found in this province.

The trade which the inhabitants of Fo-kien carry on with Japan, the Philippines, Java, Camboya, Siam, and the iſle of Formoſa, renders this country extremely opulent. The people here ſpeak a different language in moſt of the cities, each of which has its particular dialect. The language of the mandarins is that which is ſpoken every where; but few underſtand it in this province: however, it produces a great number of literati.

Fo-kien contains nine *fou*, or cities of the firſt claſs, and ſixty *hien*, or cities of the third claſs.

Fou-tcheou-fou is, without doubt, one of the moſt conſiderable cities in the province, either on account of the beauty of its ſituation, the trade it carries on, the number of its literati, or the convenience of its rivers and port; but, above all, on account of the magnificence of its principal bridge, which has more than an hundred arches, conſtructed of white ſtone, and

ornamented with a double baluſtrade throughout. This city is the reſidence of a viceroy, and has under its juriſdiction nine cities of the third claſs.

Tſuen-tcheou-fou is inferior in nothing to the preceding city; its ſituation, trade, extent, triumphal arches, temples, even its ſtreets all well paved, ſecure it a diſtinguiſhed rank among the moſt beautiful cities of China. It has in its diſtrict ſeven cities of the third claſs. In the neighbourhood of this city is a bridge remarkable for its extraordinary ſize and the ſingularity of its conſtruction. It was built at the ſole expence of one governor. Father Martini, a man of eſtabliſhed veracity, ſpeaks of it in the following words: 'I ſaw it twice,' ſays he, 'and always with aſtoniſhment. It is built entirely of the ſame kind of blackiſh ſtone, and has no arches, but above three hundred large ſtone pillars, which terminate on each ſide in an acute angle, to break the violence of the current with greater facility. Five ſtones of equal ſize, laid tranſverſely from one pillar to another, form the breadth of the bridge, each of which, according to the meaſurement I made in walking, were eighteen of my ordinary ſteps in length; there are one thouſand

'of

'of them, all of the ſame ſize and figure: 'a wonderful work, when one conſiders the 'great number of theſe heavy ſtones, and the 'manner in which they are ſupported between 'the pillars! On each ſide there are buttreſſes 'or props, conſtructed of the ſame kind of 'ſtone, on the tops of which are placed lions 'on pedeſtals, and other ornaments of the like 'nature. It is to be obſerved, that in this de- 'ſcription, I ſpeak only of one part of the 'work—that which is between the ſmall city 'of Lo-yang and the caſtle built upon the 'bridge: for, beyond the caſtle, there is ano- 'ther part equally ſtupendous as the firſt.'

Kien-ning-fou is one of thoſe common cities which preſent nothing remarkable. At the time of the conqueſt of China by the Tartars, Kien-ning ſuſtained two ſieges, and reſolutely refuſed to ſubmit to the power of the conqueror; but, ſome time after, it was taken, and all the inhabitants were put to the ſword. Having been ſince re-eſtabliſhed by the ſame Tartars who deſtroyed it, it is now ranked amongſt cities of the firſt claſs: this is the more aſtoniſhing, as it has nothing to diſtinguiſh it from ordinary cities. Eight cities of the third claſs belong to its diſtrict.

Yen-ping-fou riſes in the form of an amphitheatre, upon the brow of a mountain which is waſhed by the river Min-ho; it is fortified by inacceſſible mountains, which cover it on every ſide, and all the barks of the province muſt paſs by the foot of its walls, to go to their different places of deſtination. It has under its juriſdiction ſeven cities of the third claſs; among which is Cha-hien, commonly called *The Silver City*, on account of the plenty occaſioned by the fertility of its lands.

Ting-cheou-fou, Hing-hoa-fou and Chao-ou-fou preſent nothing curious to the traveller. Seven cities of the third claſs depend on the former, two on the ſecond, and four on the third, which is a place of ſtrength and one of the keys of the province.

Tchang-tcheou-fou is a city very conſiderable on account of its trade with the iſles of *Emouy*, *Pong-hou*, and *Formoſa*. The miſſionaries found here ſome veſtiges of the Chriſtian religion, and Father Martini ſaw in the houſe of one of the literati an old parchment book written in Gothic characters, which contained in Latin the greater part of the ſcriptures. This Jeſuit offered a ſum of money for it; but the owner refuſed to part with it, becauſe it

was

was a book which had been long preſerved in his family, and which his anceſtors had always conſidered as rare and valuable.

Beſides theſe cities and a number of forts belonging to them, the province of Fo-kien has under its juriſdiction a celebrated port, commonly called *Hia-men*, or *Emouy*, and the iſles of *Pong-hou*.

The port of Emouy is properly but an anchoring-place for ſhips, incloſed on one ſide by the iſland from which it takes its name, and on the other by the main land; but it is ſo extenſive, that it can contain ſeveral thouſands of veſſels; and the depth of its water is ſo great, that the largeſt ſhips may lie cloſe to the ſhore without danger.

In the beginning of the preſent century it was much frequented by European veſſels; but few viſit it at preſent, as all the trade is carried on at *Canton*. The emperor keeps here a garriſon of ſix or ſeven thouſand men, commanded by a Chineſe general.

In entering this road, a large rock muſt be doubled which ſtands at the mouth of it, and divides it almoſt as the *Mingant* divides the harbour of Breſt. This rock is viſible, and riſes ſeveral feet above the ſurface of the water.

Three

Three leagues from it is a ſmall iſland, with a natural arch in the middle which admits light from the oppoſite ſide: hence, no doubt, it got the name of *The Perforated Iſland.*

The iſland of Emouy is particularly celebrated on account of the magnificence of its principal pagod, conſecrated to the deity *Fo.* This temple is ſituated in a plain, terminated on one ſide by the ſea, and on the other by a lofty mountain. Before it the ſea, flowing through different channels, forms a large ſheet of water, which is bordered with turf of the moſt beautiful verdure. The front of this edifice is one hundred and eighty feet in length, and its gate is adorned with figures in relief, which are the uſual ornaments of the Chineſe architecture. On entering, you find a vaſt portico, with an altar in the middle, on which is placed a gigantic ſtatue of gilt braſs, repreſenting the god *Fo*, ſitting croſs-legged. Four other ſtatues are placed at the corners of this portico, which are eighteen feet high, although they repreſent people ſitting. Each of theſe ſtatues is formed from a ſingle block of ſtone. They bear in their hands different ſymbols, which mark their attributes, as formerly in Athens and Rome the trident and caduceus diſtinguiſhed

Neptune

Neptune and Mercury. One holds a ſerpent in its arms, which is twiſted round its body in ſeveral folds; the ſecond has a bent bow and a quiver; the two others preſent, one a kind of battle-axe, and the other a guitar, or ſome inſtrument of the ſame kind.

After croſſing this portico, you enter a ſquare outer court, paved with large gray ſtones, the leaſt of which is ten feet in length and four in breadth. At the four ſides of this court ariſe four pavilions, which terminate in domes, and have a communication with one another by means of a gallery which runs quite round it. One of theſe contains a bell ten feet in diameter; the wooden-work which ſupports this heavy maſs cannot be ſufficiently admired. In the other is kept a drum of an enormous ſize, which the bonzes uſe to proclaim the days of new and full moon. It muſt be obſerved, that the clappers of the Chineſe bells are on the outſide, and made of wood, in the form of a mallet. The two other pavilions contain the ornaments of the temple, and often ſerve to lodge travellers, whom the bonzes are obliged to receive.

In the middle of this court is a large tower, which ſtands by itſelf and terminates alſo in a dome,

dome, to which you aſcend by a beautiful ſtone ſtaircaſe that winds round it. This dome contains a temple remarkably neat; the ceiling is ornamented with moſaic work, and the walls are covered with ſtone figures in relief, repreſenting animals and monſters. The pillars which ſupport the roof of this edifice are of wood varniſhed, and on feſtivals are ornamented with ſmall flags of different colours. The pavement of the temple is formed of little ſhells, and its different compartments preſent birds, butterflies, flowers, &c.

The bonzes continually burn incenſe upon the altar, and keep the lamps lighted, which hang from the ceiling of the temple. At one extremity of the altar ſtands a brazen urn, which when ſtruck ſends forth a mournful ſound: on the oppoſite ſide is a hollow machine of wood, of an oval form, uſed for the ſame purpoſe, which is to accompany with its ſound their voices when they ſing in praiſe of the tutelary idol of the pagod.

The god *Pouſſa* is placed on the middle of this altar, on a flower of gilt braſs, which ſerves as a baſe, and holds a young child in his arms; ſeveral idols, which are no doubt ſubaltern deities, are ranged around him, and

ſhew

ſhew by their attitudes their reſpect and veneration.

The bonzes have traced out on the walls of this temple ſeveral hieroglyphical characters in praiſe of *Pouſſa*; there is alſo to be ſeen an hiſtorical or allegorical painting in freſco, which repreſents a burning lake, in which ſeveral men appear to be ſwimming, ſome carried by monſters, others ſurrounded by dragons and winged ſerpents. In the middle of the gulph riſes a ſteep rock, on the top of which the god is ſeated, holding in his arms a child, who ſeems to call out to thoſe who are in the flames of the lake; but an old man, with hanging ears and horns on his head, prevents them from climbing to the ſummit of the rock, and threatens to drive them back with a large club. The bonzes are at a loſs what anſwer to give, when any queſtions are aſked them concerning this painting. Behind the altar is a kind of library, containing books which treat of the worſhip of idols.

On deſcending from this dome, you croſs the court, and enter a kind of gallery, the walls of which are lined with boards; it contains twenty-four ſtatues of gilt braſs, repreſenting the ſame number of philoſophers, ancient diſciples of Confucius.

Confucius. At the end of this gallery, you find a large hall, which is the refectory of the bonzes; and after having traverſed a ſpacious apartment, you at length enter the temple of *Fo*, to which there is an aſcent by a large ſtone ſtaircaſe. It is ornamented with vaſes, full of artificial flowers (a work in which the Chineſe excel); and here alſo are found the ſame kind of muſical inſtruments as thoſe mentioned before. The ſtatue of the god is not to be ſeen but through a piece of black gauze, which forms a kind of veil or curtain before the altar. The reſt of the pagod conſiſts of ſeveral large chambers, exceedingly neat, but badly diſpoſed; the gardens and pleaſure-grounds are on the declivity of the mountain; and a number of delightful grottos are cut out in the rock, which afford an agreeable ſhelter from the exceſſive heat of the ſun.

There are ſeveral other pagods in the iſle of Emouy; among which is one called *The Pagod of the Ten Thouſand Stones*, becauſe it is built on the brow of a mountain where there is a like number of little rocks, under which the bonzes have formed grottos and very pleaſant covered ſeats. A certain rural ſimplicity reigns here, which captivates and delights.

Strangers

Strangers are received by theſe bonzes with great politeneſs, and may freely enter their temples; but they muſt not attempt to gratify their curioſity fully, nor to enter thoſe apartments into which they are not introduced, eſpecially if they are accompanied by ſuſpicious perſons; for the bonzes, who are forbid under pain of ſevere puniſhment to have any intercourſe with women, and who often keep them in private, might, from fear of being diſcovered, revenge themſelves for too impertinent a curioſity.

The iſles of Pong-hou form an archipelago between the port of Emouy and the iſland of Formoſa. A Chineſe garriſon is kept here, with one of thoſe mandarins who are called literati, whoſe principal employment is to watch the trading veſſels which paſs from China to Formoſa, or from Formoſa to China.

As theſe iſlands are only ſand-banks or rocks, the inhabitants are obliged to import every neceſſary of life; neither ſhrubs nor buſhes are ſeen upon them; all their ornament conſiſts of one ſolitary tree. The harbour is good and ſheltered from every wind; it has from twenty to twenty-five feet depth of water. Although it is in an uncultivated and uninhabited iſland,

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it is abſolutely neceſſary for the preſervation of Formoſa, which has no port capable of receiving veſſels that draw above eight feet of water.

CHAP. V.

THE PROVINCE OF TCHE-KIANG.

THIS province, formerly the reſidence of ſome of the emperors, is one of the moſt conſiderable in the empire, on account of its maritime ſituation, extent, riches, and the number of its inhabitants. It is bounded on the ſouth by that of Fo-kien, on the north and weſt by Kiang-nan and Kiang-ſi, and on the eaſt by the ſea. The air of this country is pure and healthful; the plains are watered by a number of rivers and canals, kept in good order; and the ſprings and lakes with which it abounds, contribute greatly to its fertility. The natives are mild and lively, and very polite to ſtrangers; but they are ſaid to be extremely ſuperſtitious.

A prodigious quantity of ſilk-worms are bred in this province; whole plains may be ſeen covered with dwarf mulberry-trees, which are pur-

purpoſely checked in their growth; they are planted and pruned almoſt in the ſame manner as vines. Long experience has taught the Chineſe, that the leaves of the ſmalleſt trees procure the beſt ſilk. The principal branch therefore of the trade of this province conſiſts in ſilk ſtuffs; thoſe in which gold and ſilver are intermixed, are the moſt beautiful and moſt eſteemed in the empire. With regard to their common pieces, an immenſe quantity is ſent to every part of China, to Japan, the Philippines, and to Europe; and notwithſtanding this exportation, ſo much is left, that a complete ſuit of ſilk may be bought here, as cheap as one of the coarſeſt woollen cloth in France.

Excellent hams are brought from this province, and thoſe ſmall gold-fiſh with which ponds are commonly ſtocked. The tallow-tree grows here, and a ſpecies of muſhrooms, which are tranſported to every province of the empire. They are pickled, and afterwards dried, and will keep a whole year: when wanted for uſe, they are ſoaked in water, which renders them as freſh as they were at firſt.

In Tche-kiang there are reckoned to be eleven cities of the firſt claſs, ſeventy-two of the

third, and eighteen fortreſſes, which in Europe would be accounted large cities.

Hang-tcheou-fou, the metropolis of the province, is, according to the Chineſe, the paradiſe of the earth; it may be conſidered as one of the richeſt, beſt ſituated and largeſt cities of the empire. It is four leagues in circumference, excluſive of its ſuburbs; and the number of its inhabitants amounts to more than a million. It is computed, that there are a thouſand workmen within its walls, employed in manufacturing ſilk: what renders this city delightful, is a ſmall lake, called Si-hou, which waſhes the bottom of its walls on the weſtern ſide; its water is pure and limpid, and its banks are almoſt every where covered with flowers. Halls and open galleries, ſupported by pillars, and paved with large flag ſtones, have been erected here on piles, for the convenience of thoſe who are fond of walking; cauſeways, caſed with cut ſtone, traverſe the lake in different directions; and the openings which are left in them at intervals, for the paſſage of boats, are covered by handſome bridges.

In the middle of the lake are two iſlands, to which company generally reſort after having amuſed themſelves with rowing, and in which a temple

a temple and ſeveral pleaſure-houſes have been built for their reception. The emperor has a ſmall palace in the neighbourhood.

This city, being the capital of the province, has a garriſon of three thouſand Chineſe, under the command of the viceroy, and three thouſand Tartars, commanded by a general of the ſame nation. It has under its juriſdiction ſeven cities of the ſecond and third claſs.

Kia-king-fou is a city remarkable for nothing but its ſtreets, which are ornamented with beautiful piazzas, that ſhelter paſſengers from the ſun and rain. Seven cities of the third claſs are dependant on it.

Hou-tcheou-fou is ſituated on a lake, from which it takes its name. The quantity of ſilk manufactured here is almoſt incredible. To give ſome idea of it, we ſhall only ſay, that the tribute paid by a city under its juriſdiction, named Te-tſin-hien, amounts to more than 500,000 *taëls* or ounces of ſilver. Its diſtrict contains ſeven cities, one of which is of the ſecond, and ſix of the third claſs.

Ning-po-fou, called by the Europeans Liampo, is an excellent port, on the eaſtern coaſt of China, oppoſite to Japan. Eighteen or twenty leagues from this place is an iſland called

Tcheou-chan, where the Engliſh firſt landed on their arrival at China.

The ſilks manufactured at Ning-po are much eſteemed in foreign countries, eſpecially in Japan, where the Chineſe exchange them for copper, gold and ſilver. This city has four others under its juriſdiction, beſides a great number of fortreſſes.

Chao-hing-fou is ſituated in an extenſive and fertile plain. The people of this country are ſaid to be the greateſt adepts in chicanery of any in China; indeed, they are ſo well verſed in the laws, that the governors of the provinces and great mandarins chooſe their *Siang-cong*, or ſecretaries, from among them.

At the diſtance of half a league from this city, is a tomb, which the Chineſe ſay, is that of the great *Yu*. Cloſe to this monument ſtands a magnificent edifice, raiſed by order of the emperor Chang-hi, who viſited it in the twentieth year of his reign. Chao-hing-fou has under its juriſdiction eight cities of the third claſs.

Tai-tcheou-fou, Kin-hoa-fou, Kin-tcheou-fou, Yen-tcheou-fou, Ouen-tcheou-fou, and Tchu-tcheou-fou are the leaſt conſiderable cities of the province; the firſt has ſix cities under its

its juriſdiction; the ſecond, famous by the valour of its ancient inhabitants, has eight; the third, five; the fourth, ſix; the fifth, three, and the ſixth, ten. Pines of an extraordinary ſize, which can eaſily contain forty men in their trunks, are ſaid to grow upon the mountains near this laſt city.

CHAP. VI.

THE PROVINCE OF HOU-QUANG.

THE province of Hou-quang occupies nearly the centre of the empire; the river Yang-tſe-kiang traverſes it from weſt to eaſt, and divides it into two parts, the northern and ſouthern. This province (the greater part of which is level, and watered by lakes, canals and rivers) is celebrated for its fertility; the Chineſe call it the ſtore-houſe of the empire; and it is a common ſaying among them, that *The abundance of Kiang-ſi could furniſh all China with a breakfaſt; but the province of Hou-quang alone could ſupply enough to maintain all its inhabitants.*

Some princes of the race of Hong-vou formerly reſided in this province; but that family was entirely deſtroyed by the Tartars when they conquered China. The people here boaſt much of their cotton cloths, ſimples, gold-mines, wax, and paper made of the bamboo-reed.

The northern part of the province contains eight *fou*, or cities of the firſt claſs, and ſixty of the ſecond and third. The ſouthern comprehends ſeven of the firſt claſs, and fifty-four of the ſecond and third, excluſive of forts, towns and villages, which are every where to be found.

Vou-tchang-fou, which is the capital of the whole province, and at the ſame time of the northern part, is as it were the rendezvous of all the commercial people in China. This city, as well as the reſt of the province, ſuffered greatly during the laſt wars; but it has recovered ſo much, that it is now inferior to none of the other cities, in extent, opulence and population. As every branch of trade is carried on here, its port, ſituated on the river Yang-tſe-kiang, is always crowded with veſſels; the river is ſometimes covered with them to the diſtance of two leagues. The beautiful cryſtal found in its mountains, the plentiful crops of

fine tea which it produces, and the prodigious ſale of the bamboo-paper made here, no leſs contribute to render it famous, than the continual influx of ſtrangers. Its extent is compared to that of Paris. It comprehends in its diſtrict one city of the ſecond claſs, and nine of the third, beſides a fortified town and ſeveral fortreſſes.

Han-yang-fou, Ngan-lo-fou, Siang-yang-fou, Yuen-yang-fou and Te-ngan-fou are rich, populous and commercial cities. They preſent nothing remarkable, excepting the firſt, in which is a very high tower, raiſed, according to vulgar tradition, in honour of a young woman, whoſe innocence was declared by a ſtriking miracle: the branch of a pomegranate-tree, which ſhe held in her hand, inſtantly became loaded with fruit. The firſt of theſe cities has only one under its juriſdiction; the ſecond two of the ſecond claſs and five of the third; the diſtrict of the next contains one of the ſecond claſs and ſix of the third; that of the fourth, which ſurpaſſes the reſt in fertility of ſoil, comprehends ſix of the third claſs; the laſt has ſix dependant on it.

Kin-tcheou-fou and Hoang-tcheou-fou differ in nothing from the preceding, but in the

extent of their juriſdiction. The firſt has in its diſtrict two cities of the ſecond, and eleven of the third claſs; the ſecond reckons nine, one of the ſecond, and eight of the third. Theſe are the principal cities of the northern diviſion of the province of Hou-quang.

The ſouthern part contains ſeven of the firſt claſs; the principal of which is Tchang-tcha-fou.

This city is ſituated on a large river, which has a communication with an extenſive lake, called Tong-ting-hou. It has under its juriſdiction one city of the ſecond claſs and eleven of the third. The inhabitants of one of theſe were the inſtitutors of a grand feſtival, which is celebrated in the fifth month, through all the provinces of the empire, with great pomp and ſplendour. The mandarin who governed the city having been drowned, the people, who adored him on account of his virtue and great probity, inſtituted this feſtival in honour of him, and ordered it to be ſolemnized by ſports, feaſts and combats on the water.

Long, narrow boats, covered with gilding, are prepared for this ſolemnity, which are called *Long-tcheou*, becauſe they repreſent the figure of a dragon; and rewards are beſtowed upon thoſe

thoſe who are victorious: but, ſince diverſions of this kind have become dangerous, they are forbid by the greater part of the mandarins in their provinces.

Yo-tcheou-fou is built on the banks of the river Yang-tſe-kiang, and may be ranked among the wealthieſt cities of China. It is indeed populous, and a place of great trade. One city of the ſecond claſs, and ſeven of the third, are under its juriſdiction. The other cities of the province have nothing remarkable; their names are Pao-king-fou, Heng-tcheou-fou, Tchang-te-fou, Tching-tcheou-fou, and Yong-tcheou-fou.

CHAP. VII.

THE PROVINCE OF HO-NAN.

EVERY thing that can contribute to render a country delightful is found united in this province; the Chineſe therefore call it Tong-hoa, or *The Middle Flower*: it is indeed ſituated almoſt in the centre of China.

The ancient emperors, invited by the mildneſs of the climate and the beauty of the country,

try, fixed their reſidence here for ſome time. The abundance of its fruits, paſtures and corn, the effeminacy of its inhabitants (who are accounted extremely voluptuous), and laſtly, the cheapneſs of proviſions, have no doubt prevented trade from being ſo flouriſhing here, as in the other provinces of the empire. The whole country is flat, excepting towards the weſt, where there ariſes a long chain of mountains, covered with thick foreſts; and the land is in ſuch a high ſtate of cultivation, that thoſe who travel through it imagine they are walking in an immenſe garden.

Beſides the river Hoang-ho, which traverſes this province, it is watered by a great number of ſprings and fountains; it has alſo a valuable lake, which invites to its banks a prodigious number of workmen, becauſe its water has the property of communicating a luſtre to ſilk, which cannot be imitated. Excluſive of forts, caſtles and places of ſtrength, this province contains eight *fou*, or cities of the firſt claſs, and an hundred and two of the ſecond and third. In one of theſe cities, named Nan-yang, is found a kind of ſerpent, the ſkin of which is marked with ſmall white ſpots; the Chineſe phyſicians ſteep it in wine, and uſe it after-

afterwards as an excellent remedy againſt the palſy.

Ho-nan is bounded on the north by the provinces of Pe-tcheli and Chan-ſi, on the ſouth by Hou-quang, and on the eaſt by that of Chan-tong.

Cai-fong-fou, its capital, is ſituated at the diſtance of two leagues from the river Hoang-ho; but the ground around it is ſo low, that the river is higher than the city. To prevent inundations, ſtrong dikes have been raiſed, which extend more than thirty leagues. This city having been beſieged in 1642 by an army of an hundred thouſand rebels, headed by one Ly-tchuang, the commander of the troops ſent to relieve it, formed the fatal deſign of drowning the enemy, by breaking down the large dike of Hoang-ho: this ſtratagem ſucceeded; but at the ſame time, the city was overflowed, and the inundation was ſo violent and ſudden, that it deſtroyed three hundred thouſand inhabitants.

It appears by the ruins, which ſtill ſubſiſt, that Cai-fong muſt then have been three leagues in circumference. It has been rebuilt ſince this diſmal event, but in a ſtyle far inferior to its former magnificence. Nothing at preſent diſtinguiſhes

tinguiſhes it from ordinary cities but the extent of its juriſdiction, which comprehends four cities of the ſecond claſs and thirty of the third.

Kouei-te-fou has under its juriſdiction one city of the ſecond claſs and ſix of the third. Situated in an extenſive and fertile plain between two large rivers, nothing is wanting to render it opulent but an increaſe of its inhabitants and trade. The air here is pure, and the fruits are excellent. The people who inhabit this city are remarkably mild, and treat ſtrangers with uncommon hoſpitality.

Tchang-te-fou is one of the moſt northern cities of the province. Two things here are remarkable: the firſt is a fiſh reſembling a crocodile, the fat of which is of ſo ſingular a nature, that when once kindled it cannot be extinguiſhed; the ſecond is a mountain in the neighbourhood, ſo ſteep and inacceſſible, that in time of war it affords a place of refuge to the inhabitants, and a ſafe aſylum from the inſults and violence of the ſoldiery. Tchang-te-fou contains in its diſtrict one city of the ſecond claſs and ſix of the third.

The territories of Ouei-kiun-fou and Hoai-king-fou abound with ſimples and medicinal plants;

plants; they have nothing elſe remarkable. Both theſe have under their juriſdiction ſix cities of the third claſs.

Honan-fou is ſituated amidſt mountains and between three rivers. The Chineſe formerly believed this city to be the centre of the earth, becauſe it was in the middle of their empire. Its juriſdiction is very extenſive; for it comprehends one city of the ſecond claſs and thirteen of the third: one of theſe cities, named Teng-fong-hien, is famous on account of the tower erected by the celebrated *Tcheou-kong* for an obſervatory; there is ſtill to be ſeen in it an inſtrument which he made uſe of to find the ſhadow at noon, in order to determine the latitude. This aſtronomer lived above a thouſand years before the Chriſtian æra, and the Chineſe pretend that he invented the mariner's compaſs.

Nan-yang-fou and Yu-ning-fou have under their juriſdiction twenty-two cities; of which the former has two of the ſecond, and ſix of the third claſs; the latter, two of the ſecond and twelve of the third. We are aſſured, that proviſions are ſo abundant in the firſt, that numerous armies have remained in it without the inhabitants perceiving the leaſt ſcarcity.

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The territory of the ſecond is no leſs fruitful. We have nothing elſe particular to obſerve concerning them.

CHAP. VIII.

THE PROVINCE OF CHANG-TONG.

CHANG-TONG is bounded on the weſt by the province of Pe-tcheli and by part of Ho-nan, on the ſouth by Kiang-nan, on the eaſt by the eaſtern ſea, and on the north by the ſame and part of Pe-tcheli. It is divided into ſix diſtricts, which contain ſix cities of the firſt claſs and an hundred and fourteen of the ſecond and third. Beſides theſe, there are found along the coaſt fifteen or ſixteen forts, ſeveral villages of conſiderable note on account of their commerce, and a number of ſmall iſlands, the greater part of which have harbours very convenient for the Chineſe junks, which eaſily paſs from thence to Corea or Leao-tong.

Beſides the grand imperial canal, which traverſes this province, it contains a great many lakes, ſtreams and rivers, which contribute no leſs to the ornament than fecundity of its plains;

plains; however, it has much to fear from drought, as it ſeldom rains here. Locuſts alſo make ſometimes great devaſtation. There is no country perhaps where game is more plentiful, or where pheaſants, partridges and quails are ſold cheaper. The inhabitants of this province are reckoned the keeneſt ſportſmen in the empire.

The river *Yun*, otherwiſe called the Imperial Canal, adds greatly to the riches of the province. Through this canal all barks from the ſouth of China, which are bound to Pe-king, muſt neceſſarily paſs: their number is conſiderable; and they tranſport ſuch quantities of merchandiſe and proviſions of every kind, that the duties collected on this canal alone, amount every year to more than 450,000l. ſterling. All theſe barks paſs from the Yellow River into the Imperial Canal at So-tſien; from thence they go to Tci-ngin, and afterwards to Lin-tcin, where they enter the river Oei. In the courſe of this navigation a great number of locks are found, which the want of water ſufficient to carry large barks has rendered neceſſary. The obſtacles which nature oppoſed to the execution of this magnificent work, the ſtrong and long dikes by which it is contained, its banks decorated

rated and often lined with cut ſtone, the ingenious mechaniſm of its locks, all render it an object of admiration to the European traveller: the ſame genius is perceived here, which preſided over the execution of the noble canal of Languedoc.

Beſides common ſilk-worms, there is found in this province a ſpecies of inſect much reſembling our caterpillars, which produces indeed a coarſer kind of ſilk, but of which much ſtronger ſtuffs are made: as theſe ſtuffs are very durable, they have an extenſive ſale throughout China.

The immortal *Kong-fou-tſe*, or *Confucius*, the wiſeſt and moſt enlightened of philoſophers, and who perhaps of all men has the juſteſt title to that appellation, was born in this province.

Tſi-nan-fou, the capital of Chan-tong, is ſituated ſouth of the river Tſing-ho or Tſi; this city is large and populous, and is much reſpected by the Chineſe on account of its having been formerly the reſidence of a long ſeries of kings, whoſe tombs, riſing on the neighbouring mountains, afford a beautiful proſpect.

Tſi-nan has under its juriſdiction four cities of the ſecond claſs and twenty-ſix of the third. Theſe cities have nothing remarkable, except-

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ing Yen-tching, where a kind of glaſs is made, ſo delicate and brittle, that it cracks when expoſed to the leaſt injuries of the air.

Yen-tcheou-fou, which is the ſecond city of the province, is ſituated between two rivers: the air here is mild and temperate, which renders it an agreeable place of reſidence. The diſtrict of this city is very extenſive; it has under its juriſdiction four cities of the ſecond claſs and twenty-three of the third: one of theſe cities, named Tçi-ning-tcheou, is little inferior to the capital, either in extent, number of inhabitants, riches or commerce. Its ſituation upon the banks of the Grand Canal, invites to it a great number of ſtrangers, to traffic. Another no leſs celebrated city is Kio-feou, which was the birth-place of *Confucius*. Several monuments are ſtill to be ſeen there erected in honour of this eminent man. We are aſſured that great quantities of gold were formerly collected in the neighbourhood of the third city; which perhaps gave occaſion to its name—*Kin-kian*, or *The Golden Country*.

Tong-tchang-fou has under its juriſdiction three cities of the ſecond claſs and fifteen of the third. Lin-tçin-tcheou, ſituated on the Great Canal, is the moſt remarkable of theſe cities: it

is much frequented by veſſels, and may be called a general magazine for every kind of merchandiſe. Among the edifices admired here, is an octagonal tower, divided into eight ſtories, the walls of which are covered on the outſide with porcelain, loaded with various figures neatly executed; and within, encruſted with pieces of different coloured marble; a ſtaircaſe, conſtructed in the wall, conducts to all the ſtories, from which there are paſſages that lead into magnificent galleries ornamented with gilt baluſtrades. All the cornices and projections of the tower are furniſhed with little bells, which, when agitated by the wind, form a very agreeable harmony. The higheſt ſtory contains an idol of gilt copper, to which the tower is conſecrated. Near this tower are ſome other temples, the architecture of which is exceedingly beautiful.

Tſin-tcheou-fou is inferior neither in extent nor riches to the preceding city. The principal branch of its commerce is fiſh, which are caught in ſuch abundance, that we are aſſured, the profit ariſing from the ſale of their ſkins only is very conſiderable.

Some travellers relate, that a yellow ſtone is engendered in the bellies of the cows of this country,

country, which the Chineſe on that account call *nieou-hoang*; it is of the ſize of a gooſe's egg, and as brittle as the ſofteſt crayon: the phyſicians, who ſet a high value on it, pretend that it cures catarrhs and the moſt inveterate fluxions. Tſin-tcheou has in its diſtrict one city of the ſecond claſs and thirteen of the third.

Ten-tcheou-fou and Lai-tcheou-fou, which are the two laſt cities of the firſt claſs, are remarkable for nothing but their ſituation: each of them has a convenient harbour, a numerous garriſon and ſeveral armed veſſels to defend the coaſt. One city of the ſecond claſs, and ſeven of the third, depend on the former: the juriſdiction of the latter extends over ſeven; of which two are of the firſt claſs.

CHAP. IX.

THE PROVINCE OF CHAN-SI.

CHAN-SI, which is one of the ſmalleſt provinces of the empire, is bounded on the eaſt by that of Pe-tcheli, on the ſouth by Ho-nan, on the weſt by Chen-ſi, and on the north by the great wall. The Chineſe ſay, that

the firſt inhabitants of China fixed their reſidence in this province. Its climate is healthful and agreeable, and the ſoil is fruitful. It abounds with muſk, porphyry, marble, lapis lazuli and jaſper of various colours: iron-mines, ſalt-pits and cryſtal are alſo common here.

This province is full of mountains; ſome of which are uninhabited, and have a wild and frightful appearance; but the reſt are cultivated with care, and cut into terraces from top to bottom, which preſent a very agreeable proſpect; on the tops of ſome there are found vaſt plains, which are no leſs fertile than the richeſt low-lands.

The inhabitants of this province are civil and ſtrong-limbed, but exceedingly ignorant; the women have the reputation of being handſome. Vines grow here, which produce the beſt grapes in this part of Aſia: good wine might be made from them; but the Chineſe prefer drying them and ſelling them in the other provinces. The mountains abound with coal, which the inhabitants pound, and having mixed with water, form into ſmall cakes; it is not very inflammable, but when once kindled, affords a ſtrong and laſting fire: they uſe it principally for heating their ſtoves, which are conſtructed

ſtructed with brick, as in Germany; but they give them the form of ſmall beds, and ſleep on them during the night. Chan-ſi comprehends in its diſtrict five cities of the firſt claſs and eighty-five of the ſecond and third.

The capital of the province is called Tai-yuen-fou: it is an ancient city, and about three leagues in circumference; but it has loſt much of that ſplendour which it formerly had when the princes of the blood of the laſt imperial family of Tai-ming-tchao reſided in it: nothing remains of their palaces but heaps of rubbiſh and a few melancholy ruins. The only monuments entire are the tombs of theſe princes, which are ſeen on a neighbouring mountain.

This burying-place is magnificently ornamented; all the tombs are of marble or cut ſtone, and have near them triumphal arches, ſtatues of heroes, figures of lions and different animals, but eſpecially horſes: theſe ſtatues are diſpoſed with great taſte and ſymmetry. Groves of aged cypreſſes, planted chequer-wiſe (which have never felt the ſtroke of the axe), preſerve an awful and melancholy gloom around theſe tombs.

Tai-yuen-fou has under its juriſdiction five cities of the ſecond claſs and twenty of the

third. The principal articles of its trade are hard-ware, ſtuffs of different kinds, particularly carpets in imitation of thoſe of Turkey.

Pin-hiang-fou is not inferior to the capital, either in the richneſs of its ſoil or the extent of its diſtrict, which contains ſix cities of the ſecond claſs and twenty-eight of the third.

Near Ngan-y is a lake, the water of which is as ſalt as that of the ſea, and from which a great quantity of ſalt is extracted.

Lou-ngan-fou has under its juriſdiction only eight cities of the third claſs; but it is agreeably ſituated near the ſource of the river Tſo-tſang-ho.

Fuen-tcheou-fou, an ancient and commercial city, is built on the banks of the river Fuen-ho; its baths and ſprings, almoſt as hot as boiling water, draw hither a great number of ſtrangers, which adds much to its opulence. One city of the ſecond, and ſeven of the third claſs, belong to its diſtrict.

Tai-tong-fou is a place of ſtrength, built near the great wall. Its ſituation renders it important, becauſe it is the only place expoſed to the incurſions of the Tartars; it is, beſides, ſtrongly fortified, and the troops kept for its defence compoſe a numerous garriſon. The territory of this

this city abounds with lapis lazuli, medicinal herbs, and a particular kind of jaſper, called *yu-che*, which is as white and beautiful as agate; marble and porphyry are alſo common; and the ſale of the ſkins which are dreſſed here produces a great revenue. The juriſdiction of Tai-tong-fou is very extenſive; it comprehends four cities of the ſecond claſs and ſeven of the third.

CHAP. X.

THE PROVINCE OF CHEN-SI.

THIS province is divided into two parts, the eaſtern and the weſtern: it contains eight *fou*, or cities of the firſt claſs, and an hundred and ſix of the ſecond and third. It is bounded on the eaſt by Hoang-ho, which ſeparates it from Chan-ſi; on the ſouth by the provinces of Se-tchuen and Hou-quang; on the north by Tartary and the great wall, and on the weſt by the country of the Moguls.

Chen-ſi is one of the moſt extenſive provinces of the empire: it had formerly three viceroys; but at preſent it has only two beſides the governors of So-tcheou and Kan-tcheou, which are the ſtrongeſt places in the country.

This province in general is very fertile, commercial and rich. It produces little rice; but the inhabitants have plentiful crops of wheat and millet; it is, however, ſubject to long droughts, and clouds of locuſts ſometimes deſtroy every thing that grows in the fields: the Chineſe eat theſe inſects boiled. This country abounds with drugs, rhubarb, muſk, cinnabar, wax, honey, and coals, of which it contains inexhauſtible veins; it has alſo rich gold-mines, which, for political reaſons, are not allowed to be opened: gold-duſt is waſhed down in ſuch abundance among the ſand of the torrents and rivers, that a number of people have no other ſubſiſtence but what they gain by collecting it. Travellers remark, that the natives of this country are more polite and affable to ſtrangers, and have greater genius, than the Chineſe of the other northern provinces.

Si-ngan-fou, the capital of the province, is, next to Pe-king, one of the moſt beautiful and largeſt cities in China; its walls are thick, exceedingly high, and four leagues in circumference; they are flanked with a great number of towers, a bow-ſhot diſtant one from the other, and ſurrounded by a deep ditch. Some of its gates are magnificent and remarkably lofty.

There

There is ſtill to be ſeen in this city a palace where the ancient kings of Chen-ſi reſided. The extent of their country, and the bravery of their people, once rendered them formidable to their neighbours. The reſt of the buildings have nothing to diſtinguiſh them from thoſe of other cities. The houſes, according to the Chineſe manner, are low and ill conſtructed; and, as there are few good artiſts here, the furniture is inferior to that in the ſouthern provinces, porcelain is very rare, and the varniſh is coarſe.

With regard to the inhabitants, they are in general more robuſt, braver, better calculated to endure fatigue, and of greater ſtature than the people of the other provinces. The principal Tartar forces deſtined for the defence of the northern part of the empire are in garriſon at Si-ngan-fou, under a general of their own nation, who, with his ſoldiers, occupies a quarter of the city, ſeparated from the reſt by a wall. Bats of a ſingular ſpecies are found in the territories belonging to this city: they are as large as domeſtic fowls, and the Chineſe prefer their fleſh to that of the moſt delicate chicken. This country alſo furniſhes the ladies with a white paint, which they uſe for embelliſhing their complexions.

Father

Father Le Comte informs us, that in 1625 a large block of marble was dug up in the neighbourhood of this city, which had been formerly raiſed as a monument: on the upper part it had a croſs neatly carved; and below, an inſcription, partly in Chineſe, partly in Syriac characters; the ſubſtance of which was, that an angel had declared, that the Meſſias was born of a Virgin in Judea, and that his birth was indicated by a new ſtar in the heavens; that the kings of the Eaſt obſerved it, and came to offer preſents to this divine child; that a Chriſtian, named *Olopuen*, appeared in China in the year 636, and had been favourably received by the emperor, who having examined his doctrine, acknowledged the truth of it, and publiſhed an edict in its favour *. It appears certain by this, that the Chriſtian religion flouriſhed in China from the year 636 to 782, the year in which this monument was erected. F. Le Comte ſays, that the emperor then reigning gave orders that it ſhould be carefully preſerved in a temple, which is a quarter of a league diſtant from Si-ngan-fou.

* The whole inſcription, and the hiſtory of its diſcovery, may be ſeen in the *China Illuſtrata* of Kircher.

This capital has thirty-ſeven cities under its juriſdiction; ſix of the ſecond claſs and thirty-one of the third.

Yen-ngan-fou reckons in its diſtrict three cities of the ſecond claſs and ſixteen of the third.

Fong-tſiang-fou has only eight of the ſecond and third claſs.

Han-tchong-fou, a large and populous city, is ſituated on the river Han, which waters the whole country belonging to its diſtrict. It has under its juriſdiction ſixteen cities of the ſecond and third claſs.

The highway cut out acroſs the mountains, which conducts to the capital, is the moſt remarkable thing in this country. This road was made by an army in the courſe of a military expedition. It muſt appear very aſtoniſhing, whether we conſider the number of workmen employed (which amounted to more than a thouſand), or the difficulty of the labour and the ſurpriſing ſhortneſs of time in which it was finiſhed. Mountains were levelled, and bridges conſtructed which reach from one to another; and when the valleys between appeared too wide, large pillars were erected to ſupport them. Theſe bridges, which form part of

of the way, are in ſeveral places ſo exceedingly high, that one cannot look down from them without terror; four horſemen may ride a-breaſt upon them. For the ſafety of travellers, they are railed on each ſide; and villages, with inns for their accommodation, have been built at certain diſtances upon the road.

Ping-leang-fou, which is one of the moſt conſiderable cities of the weſtern part of the province, is ſituated on the river Kin-ho. The air here is mild, and the agreeable views which the ſurrounding mountains preſent, added to the ſtreams which water the country, render it a very delightful reſidence. It has under its juriſdiction three cities of the ſecond claſs and ſeven of the third. In this diſtrict is a valley ſo deep and narrow, that it is almoſt impervious to the light: a large highway, paved with ſquare ſtones, runs through it.

Kong-tchang-fou is ſurrounded by inacceſſible mountains, where a tomb is ſeen which the Chineſe pretend to be that of *Fo-hi*; if this be true, it is without doubt the moſt ancient ſepulchral monument in the world. The juriſdiction of this city extends over three others of the ſecond claſs and ſeven of the third.

Ling-

Ling-tao-fou and Kin-yang-fou are two ordinary cities, which preſent nothing remarkable. Two cities of the ſecond claſs and three of the third depend upon the former; the latter has five in its diſtrict.

Lan-tcheou is only a city of the ſecond claſs depending on the preceding; but as it is ſituated near the great wall, and in the neighbourhood of the principal ports on the weſtern coaſt, it is claſſed among the moſt important cities of the empire: it has even been made the capital of the weſtern part of the province, and the ſeat of government. Its territories are waſhed by the yellow river. The trade of this city conſiſts only in ſkins, which are brought from Tartary, and different kinds of woollen ſtuffs. A coarſe kind of ſtuff is made here of cow's hair, which the inhabitants uſe for making great-coats to defend themſelves from the ſnow.

CHAP.

CHAP. XI.

THE PROVINCE OF SE-TCHUEN.

THE province of Se-tchuen is bounded on the north by Chen-ſi, on the eaſt by Hou-quang, on the ſouth by Koei-tcheou, and on the weſt by the kingdom of Thibet and ſome other neighbouring countries. Beſides a great number of forts and places of ſtrength, there are reckoned in this province ten cities of the firſt claſs and eighty-eight of the ſecond and third. The great river Yang-tſe-kiang traverſes Se-tchuen, which is opulent, not only on account of the abundance of ſilk it produces, but alſo by its mines of iron, tin and lead; by its amber, ſugar-canes, loadſtone, lapis lazuli, muſk and horſes, which are in great requeſt; alſo by its rhubarb and the root *fou-lin*, which the Chineſe phyſicians introduce into all their preſcriptions; and by a thouſand other uſeful productions, which it would be tedious to mention. This province, which is at a great diſtance from the ſea, gets all the ſalt it conſumes from its mountains, where the inhabitants dig pits, which furniſh them with it in abundance.

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The capital of Se-tchuen, called Tching-tou-fou, was formerly the reſidence of the emperors, and one of the largeſt and moſt beautiful cities in China; but in 1646 it was almoſt entirely deſtroyed, during the civil wars which preceded the laſt invaſion by the Tartars. Its temples, bridges, and the ruins of its ancient palaces, are ſtill objects of admiration to ſtrangers. Neither its commerce nor the manners of its inhabitants have any thing to diſtinguiſh it from other cities, nor its ſituation, which is however exceedingly pleaſant. Father Martini, in his Chineſe Atlas, ſays, that an uncommon and ſingular bird is ſeen in the neighbourhood of this city, called *tong-hoa-fang*, or the bird of the flower *tong-hoa*; the vulgar pretend that it is produced from this flower, and that it grows, decays and dies with it: this ridiculous opinion has doubtleſs proceeded from the different ſhades of the flower having ſome reſemblance to the plumage of the bird. Tching-tou-fou has under its juriſdiction ſix cities of the ſecond claſs and twenty-five of the third.

Pao-ning-fou, Chun-king-fou and Su-tcheou-fou, are very ordinary cities, of which nothing is mentioned by geographers but the names. The firſt comprehends in its diſtrict ten cities,

two

two of which are of the ſecond claſs; the ſecond, nine, of which two are of the ſecond claſs; and the third, ten of the third claſs.

Tchong-king-fou is one of the moſt commercial cities of the province. It is in a great meaſure indebted for its trade to its ſituation at the confluence of two remarkable rivers; one of which, called Hin-cha-kiang, or *golden ſand*, receives in its courſe all the ſtreams from the mountains which riſe on the neighbouring confines of Tartary. The other is Ta-kiang, which has its ſource beyond the boundaries of China, and is commonly called Yang-tſe-kiang.

Tchong-king is built upon a mountain, and riſes in the form of an amphitheatre: the air round it is wholeſome and temperate. This city is celebrated for its fiſh and a particular kind of trunks made of canes, interwoven in the manner of baſket-work. It has in its diſtrict three cities of the ſecond claſs and eleven of the third.

Koei-tcheou-fou, Ma-hou-fou, Long-gnan-fou and Tſun-y-fou are cities of great trade. The people who inhabit the mountains belonging to them are extremely clowniſh and ignorant. The diſtrict of the firſt contains one city of the ſecond claſs and nine of the third; that

that of the ſecond, only one of the third claſs; that of the third contains one of the third claſs; and the fourth has under its juriſdiction two of the ſecond claſs and four of the third.

Tong-tchuen-fou is a fortified place, the inhabitants of which are all ſoldiers, who have followed the profeſſion of arms from father to ſon. This province, beſides cities of the firſt claſs, contains alſo ſome of the ſecond, which have ſeveral important fortreſſes under their juriſdiction: ſuch are Tong-tcheouen-tcheou, Kia-ting-tcheou, and Ya-tcheou, which commands the frontiers of the province towards Thibet.

CHAP. XII.

THE PROVINCE OF QUANG-TONG.

QUANG-TONG is the moſt conſiderable of the ſouthern provinces of China; it is bounded on the north-eaſt by Fo-kien, on the north by Kiang-ſi, on the weſt by Quang-ſi and the kingdom of Tong-king; the reſt is waſhed by the ſea.

The country is diverſified with plains and mountains, and the land is ſo fertile, that it

produces two crops every year. Trade and the fecundity of the ſoil ſupply this province with every thing that can contribute to the pleaſures of life: it furniſhes gold, precious ſtones, ſilk, pearls, eagle-wood, tin, quickſilver, ſugar, copper, iron, ſteel, ſaltpetre, ebony, and abundance of aromatic woods, which are in great requeſt.

Beſides a great many of the fruits of Europe, and of thoſe which grow in the Indies, it produces ſeveral which are peculiar to itſelf: ſuch as the *li-tchi* and *long-y-ven*; of which we ſhall have occaſion to ſpeak hereafter. All the coaſts abound with fiſh, and furniſh great quantities of oyſters, crabs and tortoiſes of an immenſe ſize: of their ſhells the Chineſe make ſeveral pretty toys.

A prodigious number of tame ducks are raiſed in this province: the particular care and induſtry employed by the Chineſe in breeding them have multiplied them here exceedingly; they hatch their eggs in ovens or dunghills; but it does not appear that they have received this cuſtom from Egypt. They load a great number of ſmall barks with them, and carry them in flocks to feed on the ſea-ſhore, where at low-water theſe fowls find ſhrimps, oyſters and other kinds of ſhell-fiſh. Theſe ſmall fleets

generally

generally go in company, and the ducks ſoon mix together on the ſhore; but when night approaches, they are collected together by only beating on a baſon: they immediately form themſelves into different flocks, and each returns to the veſſel it belongs to. The Chineſe have the ſecret of ſalting large quantities of their fleſh in ſuch a manner that it loſes nothing of its original flavour; they are alſo acquainted with the art of ſalting their eggs by covering them with a coat of clay mixed with ſalt: were they ſteeped in brine, it would not penetrate through the pores of the ſhell; but obſervation has taught the Chineſe, that clay alone, impregnated with ſalt, has this property. Theſe ſalted eggs are very wholeſome, and even ſick perſons are permitted to eat them.

Although the climate of this province is warm, the air is pure and the people are robuſt and healthy. They are very induſtrious; and it muſt be allowed, that they poſſeſs, in an eminent degree, the talent of imitation: if they are only ſhewn any of our European works, they execute others like them with the moſt ſurpriſing exactneſs.

This province ſuffered much during the civil wars; but at preſent it is one of the moſt

flouriſhing in the empire; and, as it is at a great diſtance from court, its government is one of the moſt important. The viceroy of it has alſo the command of Quang-ſi, and reſides at Chao-king, in order that he may more readily expedite his orders to either of theſe provinces. This governor always keeps a certain number of troops, properly poſted, to check the incurſions of robbers and pirates, who, without this precaution, might multiply ſo much, as to hurt and interrupt trade: for this reaſon, a great number of fortreſſes (the greater part of which are cities, provided with numerous garriſons) have been built along the coaſts and in the interior parts of the country.

This province is divided into ten diſtricts, which contain ten cities of the firſt claſs, and eighty-four of the ſecond and third.

The immenſe quantity of money which foreign veſſels bring daily to this city, draws hither a continual crowd of merchants from all the provinces; ſo that one is ſure of finding in its warehouſes the rareſt productions of the ſoil, and the moſt valuable of the Chineſe manufactures. This city is, beſides, ſituated on a beautiful river, which has a communication by canals with all the neighbouring provinces;

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the entrance of it is called Hou-man; its banks, the plains which it waters, and even the hills which hang over it, are cultivated, and afford the moſt enchanting proſpect.

'One begins,' ſays Father Premare, 'to have 'an idea of China on entering the river Canton. 'Both ſides of it preſent large fields of rice, 'which reſemble green meadows, and extend 'beyond the reach of ſight; they are inter-'ſected by an infinite number of ſmall canals, 'in ſuch manner, that the barks which paſs 'and repaſs in them ſeem at a diſtance, while 'the water which carries them is concealed, to 'glide along the graſs. Farther inland the 'country appears covered with trees and cul-'tivated along the valleys; and the whole ſcene 'is interſperſed with villages, rural ſeats, and 'ſuch a variety of delightful proſpects, that one 'is never tired of viewing them, and regrets to 'be obliged to paſs them ſo quickly.'

You afterwards enter a large city, which is compoſed, as it were, of three different cities, ſeparated by lofty walls, but ſo conjoined, that the ſame gate ſerves to go out from the one and enter the other. Theſe three cities united, almoſt form a regular ſquare; the ſtreets are long and ſtraight, paved chiefly with cut ſtone, and

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ornamented from ſpace to ſpace with triumphal arches; ſome of them are covered: theſe contain the richeſt ſhops. The houſes preſent nothing remarkable but great neatneſs; they conſiſt only of one ſtory, and have no windows to the ſtreet. People of condition are carried here in chairs. The ſtreets are continually crowded, eſpecially with porters, who are all loaded, and have for the moſt part their heads, legs and feet bare. There is no other convenience in this city for tranſporting goods from one place to another but men's ſhoulders.

An infinite number of barks of all ſizes, which cover the river night and day, form a kind of floating city; they all touch one another, and are ranged ſo as to form ſtreets; the people who inhabit them are innumerable, and have no other dwelling: each bark lodges a family and their grand-children. At break of day, all theſe people depart to fiſh or cultivate their rice, of which they have two crops every year.

Four leagues from Canton is the famous village of Fo-chan, the largeſt and moſt populous in the world; it is called a village becauſe it is not incloſed by walls, and has not a particular governor, although it carries on a great

trade, and contains more houſes and inhabitants than even Canton itſelf. This village is reckoned to be three leagues in circumference, and to contain a million of inhabitants.

At the entrance of the bay of Canton is the celebrated Portugueſe port commonly called *Macao*: it is ſituated in lat. 22° 12′ and is 3° 19′ eaſt from Pe-king. The city is built on a peninſula, or rather in a ſmall iſland, becauſe it is ſeparated from the land by a river, where the ebbing and flowing of the tide are ſenſibly felt. This tongue of land is joined to the reſt of the iſland only by a ſmall neck encloſed by a wall. The Portugueſe obtained this port as a reward for the aſſiſtance they gave the Chineſe againſt a celebrated pirate, who infeſted the neighbouring ſeas, and had laid ſiege to the capital of the province. They compelled him to retreat to *Macao*, where he was taken and put to death.

Some travellers pretend that this city had no inhabitants but pirates when the Portugueſe formed an eſtabliſhment in it, and that they were only permitted to build huts covered with ſtraw: however this may be, they fortified the place, ſurrounded it with ſtrong walls, and in a manner became maſters of it.

Macao has a Portugueſe governor and a Chineſe mandarin; the palace of the latter is in the middle of the city; the nation of the former pays a tribute of an hundred thouſand ducats for the liberty of chooſing their own magiſtrates, exerciſing their religion, and living according to their own laws. The houſes here are built after the European manner; but they are low, and make little ſhew. The city is defended by three forts built upon eminences: its works are good and well planted with artillery.

It is remarked, that the Portugueſe here have their Sunday when the Spaniards of the Philippine iſlands have their Saturday. This difference of days, which holds good the whole week, is owing to the different routs taken by theſe two nations: the Portugueſe, in going to Macao, ſail towards the eaſt; whereas the Spaniards, coming from America, purſue their courſe in the oppoſite point of the compaſs.

Chao-tcheou-fou, which is the ſecond city of the province of Quang-tong, is ſituated between two navigable rivers. The ſurrounding country is very abundant in rice, fruits, and paſtures, on which numberleſs flocks are ſeen feeding, and the coaſts teem with fiſh; but the

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air is unhealthful, and contagious diſtempers, which generally prevail here from the middle of October to the beginning of December, ſweep off every year a great number of the inhabitants. Whatever diſtinction this city has acquired, is owing to a celebrated monaſtery of the bonzes which is in its neighbourhood. Nothing can be ſeen more delightful than its ſituation: from the middle of a mountain called Nan-hoa, where it ſtands, there is a charming proſpect of a deſert, which ſtretches out into an immenſe plain, bordered with hills, on the tops of which fruit-trees are planted in regular order, here and there intermixed with groves, the foliage of which is always green. The country around belongs to the monaſtery; the origin of which is traced back eight or nine hundred years. The bonzes pretend that its founder practiſed the moſt edifying auſterity: but his ſucceſſors badly follow his example; for it is ſaid that they abandon themſelves to every kind of debauchery. The people who formerly came hither on pilgrimage, complained much of their thefts and robberies; but theſe abuſes have been corrected, and the devotees of the province may now viſit the place in ſafety. Chao-tcheou has under its juriſdiction ſix cities

of

of the third claſs; near one of theſe grows a kind of black reed, of which ſeveral inſtruments are made that cannot be diſtinguiſhed from thoſe made of real ebony.

Nan-hiong-fou, Hoei-tcheou-fou, Tchao-tcheou-fou and Tchao-king-fou are cities celebrated for the fertility of the country around them and for their extenſive trade; but they preſent nothing remarkable or curious. The juriſdiction of the firſt comprehends two cities of the third claſs; that of the ſecond contains eleven of the ſecond and third; that of the third is of the ſame extent, and the fourth has in its diſtrict five cities of the ſecond and third claſs.

Kao-tcheou-fou is ſituated in a delightful and fertile country. In its neighbourhood is found a ſingular kind of ſtone much reſembling marble, which repreſents, naturally, rivers, mountains, landſcapes and trees; theſe ſtones are cut into ſlabs, and made into tables and other curious pieces of furniture; crabs are alſo caught on the coaſts here, which have a great reſemblance to thoſe of Europe; but they have this ſingularity, that when taken from the water, they become petrified without loſing any thing of their natural figure. Kao-tcheou has

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in its diſtrict one city of the ſecond claſs and five of the third.

Lien-tcheou-fou and Loui-tcheou-fou have two very convenient harbours. The territories of the former border on the kingdom of Tong-king, from which it is ſeparated by inacceſſible mountains; it has under its juriſdiction one city of the ſecond claſs and two of the third. The ſecond city is ſeparated from the iſland of Hai-nan only by a narrow ſtrait, where pearls are ſaid to have been formerly fiſhed up. The diſtrict of this city is not more extenſive than that of the former.

Kiun-tcheou-fou is the capital of the iſland of Hai-nan, which belongs to the province of Quang-tong. This iſland has on the north the province of Quang-ſi; on the ſouth the channel formed between the bank Paracel and the eaſtern coaſt of Cochinchina; on the weſt, the ſame kingdom and part of Tong-king; and on the eaſt, the Chineſe ſea.

Its extent from eaſt to weſt is between ſixty and ſeventy leagues, and from north to ſouth forty-five; this iſland therefore is about an hundred and ſixty leagues in circumference.

Kiun-tcheou-fou, its capital, ſtands on a promontory, and ſhips often anchor at the bottom

bottom of its walls. Two different kinds of mandarins command here, as in all the other provinces of China: the firſt are called literati; the ſecond, mandarins of arms, or military officers. Its juriſdiction extends over three cities of the ſecond claſs and ten of the third. The greater part of the iſland is under the dominion of the emperor of China; the reſt is independent, and inhabited by a free people, who have never yet been ſubdued. Compelled to abandon their plains and fields to the Chineſe, they have retreated to the mountains in the centre of the iſland, where they are ſheltered from the inſults of their neighbours.

Theſe people formerly had a free and open correſpondence with the Chineſe. Twice a year they expoſed, in an appointed place, the gold which they dug from their mines, with their eagle-wood and *calamba*, ſo much eſteemed by the Orientals. A deputy was ſent to the frontiers, to examine the cloths and other commodities of the Chineſe, whoſe principal traders repaired to the place of exchange fixed on; and after the Chineſe wares were delivered, they put into their hands with the greateſt fidelity what they had agreed for. The Chineſe governors made immenſe profits by this barter.

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The emperor Kang-hi, informed of the prodigious quantity of gold which paſſed through the hands of the mandarins by this traffic, forbade his ſubjects, under pain of death, to have any communication with theſe iſlanders: however, ſome private emiſſaries of the neighbouring governors ſtill find the means of having intercourſe with them; but what they get at preſent by this clandeſtine trade is little, in compariſon of that which they gained formerly. The natives of this iſland are very deformed, ſmall of ſtature, and of a copper colour: both men and women wear their hair thruſt through a ring on their forehead; and above they have a ſmall ſtraw hat, from which hang two ſtrings that are tied under the chin. Their dreſs conſiſts of a piece of black or dark-blue cotton cloth, which reaches from the girdle to their knees: the women have a kind of robe of the ſame ſtuff, and mark their faces from the eyes to the chin with blue ſtripes made with indigo.

Among the animals of this iſland are a curious ſpecies of large black apes, which have the ſhape and features of a man; they are ſaid to be very fond of women: there are alſo found here crows with a white ring round their necks; ſtarlings which have a ſmall creſcent on their bills;

bills; black-birds of a deep blue colour, with yellow ears riſing half an inch, and a multitude of other birds, remarkable for their colour or ſong.

Beſides mines of gold and lapis lazuli, which enrich the iſland of Hai-nan, it produces in abundance various kinds of curious and valuable wood. The predeceſſor of the preſent emperor cauſed ſome of it to be tranſported to Pe-king, at an immenſe expence, to adorn an edifice which he intended for a mauſoleum. The moſt valuable is called by the natives *hoa-li*, and by the Europeans, roſe or violet-wood, from its ſmell; it is very durable, and of a beauty which nothing can equal; it is therefore reſerved for the uſe of the emperor.

Hai-nan, on account of its ſituation, riches and extent, deſerves to be ranked among the moſt conſiderable iſlands of Aſia. Not far from thence is another ſmall iſland, commonly called San-cian. It is celebrated by the death of St. Francis Xavier: his tomb is ſtill to be ſeen on a ſmall hill, at the bottom of which is a plain, covered on one ſide with wood, and on the other ornamented with ſeveral gardens. This iſland is not a deſert, as ſome travellers have pretended: it contains five villages; the inhabitants

bitants of which are poor people, who have nothing to ſubſiſt on but rice and the fiſh which they catch.

CHAP. XIII.

THE PROVINCE OF QUANG-SI.

THIS province is ſituated between thoſe of Quang-tong, Hou-quang, Koei-tcheou, Yun-nan and the kingdom of Tong-king; neither its extent nor commerce is equal to that of the other provinces; however, it is ſo abundant in rice, that it ſupplies, for ſix months in the year, the province of Quang-tong, the inhabitants of which without this aſſiſtance could not ſubſiſt. As the mountains with which it is covered, eſpecially towards the north, abound with mines of gold, ſilver, copper and tin, the governor of one of the cities of the firſt claſs preſented ſome years ago a memorial to the emperor, in which he propoſed a plan for preventing the inconveniencies that might reſult from the working of theſe mines: he mentioned, among other things, that the people of the country had offered to open them at their

own

own charges, and to admit no one to work in them who had not a patent from his mandarin, and who could not procure four ſureties to anſwer for his good behaviour.

The emperor having read this memorial, referred it for examination to the *hou-pou*, or court of finances. This ſovereign tribunal, after mature deliberation, approved of the plan, but inſiſted, that, according to what had been practiſed formerly upon a like occaſion, forty per cent. ſhould be given to the emperor, and five per cent. to the officers and ſoldiers who preſided over the works: the prince afterwards reſerved to himſelf the gold-mines, and cauſed them to be opened at his own expence.

A very ſingular tree grows in this province; inſtead of pith, it contains a ſoft pulp, which yields a kind of flour: the bread made of it is ſaid to be exceedingly good. Beſides paroquets, hedge-hogs and the rhinoceros, a prodigious number of wild animals, curious birds and uncommon inſects are found here.

This province contains twelve villages of the firſt claſs and eighty of the ſecond and third.

Quei-ling-fou, the capital, has its name from a flower called *quei*, which grows on a tree reſembling a laurel; it exhales ſo ſweet and agreeable

able an odour, that the whole country around is perfumed with it.

Quei-ling-fou is ſituated on the banks of a river, which throws itſelf into the *Ta-ho*; but it flows with ſuch rapidity, and amidſt ſo narrow valleys, that it is neither navigable nor of any utility to commerce. This city is large, and the whole of it is built almoſt after the model of our ancient fortreſſes; but it is much inferior to the greater part of the capitals of the other provinces.

A great number of birds are found in the territories belonging to it, the colours of which are ſo bright and variegated, that the artiſts of this country, in order to add to the luſtre of their ſilks, interweave with them ſome of their feathers, which have a ſplendour and beauty that cannot be imitated. Quei-ling has under its juriſdiction two cities of the ſecond claſs and ſeven of the third.

The other cities of the province preſent nothing remarkable. Their names are Lieou-tcheou-fou, Kin-yuen-fou, Se-nguen-fou, Ping-lo-fou, Ou-tcheou-fou, Sin-tcheou-fou, Nan-ning-fou, Tai-ping-fou, Se-ming-fou, Tchin-ngan-fou and Se-tchin-fou.

All theſe together have under their juriſdiction thirty cities of the ſecond claſs and forty one of the third.

CHAP. XIV.

THE PROVINCE OF YUN-NAN.

THE province of Yun-nan is bounded on the north by Se-tchuen and Thibet; on the weſt by the kingdoms of Ava and Pegu; on the ſouth by thoſe of Laos and Tong-king; and on the eaſt by the provinces of Quang-ſi and Koei-tcheou.

This province is reckoned one of the moſt fertile and opulent in China; its inhabitants are brave, robuſt, affable and fond of the ſciences, which they cultivate with ſucceſs; its rivers, gold, copper and tin-mines; its amber, rubies, ſapphires, agates, pearls, precious ſtones, marble, muſk, ſilk, elephants, horſes, gums, medicinal plants and linen have procured it a reputation which renders it reſpectable to the Chineſe. Its commerce is immenſe, as well as its riches, which are ſaid to be inexhauſtible.

This

This province has under its juriſdiction twenty-one cities of the firſt claſs and fifty-five of the ſecond and third.

Yun-nan-fou, its capital, was formerly celebrated for its extent and the beauty of its public edifices. Here were ſeen magnificent buildings, vaſt gardens, tombs, triumphal arches and elegant ſquares; but the Tartars, in their different invaſions, deſtroyed all theſe monuments; and the city at preſent contains nothing remarkable: it is, however, the reſidence of the governor of the province. It comprehends in its diſtrict four cities of the ſecond claſs and ſeven of the third.

As nothing deſerving notice is found in the reſt, we ſhall only mention their names, which are Ling-ngan-fou, Ta-li-fou, Tchou-hiung-fou, Tchink-iang-fou, King-tong-fou, Quang-naa-fou, Quang-ſi-fou, Chun-ning-fou, Ku-tſing-fou, Yao-ngan-fou, Ko-king-fou, Vou-ting-fou, Li-kiang-tou-fou, Yuen-kiang-fou and Mong-hoa-fou. The ſixth, ſeventh, ninth, fourteenth and fifteenth of theſe cities have no diſtricts belonging to them: all the reſt have under their juriſdiction only twenty-one cities of the ſecond claſs and ſixteen of the third.

CHAP. XV.

THE PROVINCE OF KOEI-TCHEOU.

THIS province is one of the ſmalleſt in China. On the ſouth it has Quang-ſi; on the eaſt, Hou-quang; on the north, Se-tchuen; and Yun-nan on the weſt. The whole country is almoſt a deſert, and covered with inacceſſible mountains: it may juſtly be called the Siberia of China. The people who inhabit it are mountaineers, accuſtomed to independence, and who ſeem to form a ſeparate nation: they are no leſs ferocious than the ſavage animals among which they live.

The mandarins and governors who are ſent to this province, are ſometimes diſgraced noblemen, whom the emperor does not think proper to diſcard entirely, either on account of their alliances, or the ſervices which they have rendered to the ſtate: numerous garriſons are entruſted to their charge, to over-awe the inhabitants of the country; but theſe troops are found inſufficient, and the court deſpairs of being ever able thoroughly to ſubdue theſe untractable mountaineers.

Frequent

Frequent attempts have been made to reduce them to obedience, and new forts have from time to time been erected in their country; but the people, who are not ignorant of theſe deſigns, keep themſelves ſhut up among their mountains, and ſeldom iſſue forth, but to deſtroy the Chineſe works, or ravage their lands.

Neither ſilk ſtuffs nor cotton cloths are manufactured in this province; but it produces a certain herb, much reſembling our hemp, the cloth made of which is uſed for ſummer dreſſes. Mines of gold, ſilver, quickſilver and copper are found here; of the laſt metal thoſe ſmall pieces of money are made which are in common circulation throughout the empire.

Koei-tcheou contains ten cities of the firſt claſs (of which Koei-yang is the capital) and thirty-eight of the ſecond and third. Koei-yang is ſaid formerly to have been the reſidence of the ancient kings: the remains of temples and palaces, ſtill ſeen there, announce its former magnificence; but theſe monuments have been neglected, and are inſenſibly mouldering and falling to pieces.

The Chineſe of this province, more taken up with the care of defending themſelves from the incurſions of the mountaineers than of pre-

ſerving remains of antiquity, ſeem to ſet no value on theſe venerable ruins: their houſes are built of earth and brick, and the greater part of their cities are, as one may ſay, but heaps of cottages badly diſpoſed: the other nine cities are Se-tcheou, Se-nan, Tchin-yuen, Che-tſien, Tong-gin, Ngan-chan, Tou-yun, Ping-yuen and Ouei-ning.

Some of theſe cities are ſituated on the banks of agreeable rivers and in fertile valleys. A great quantity of land might be found in this province which would yield a conſiderable produce were it improved by culture; but the terror ſtruck into the Chineſe by theſe mountaineers keeps them in the neighbourhood of their fortreſſes. Koei-tcheou furniſhes the beſt horſes in China; an immenſe number of cows and hogs are raiſed here; and wild poultry, of a moſt exquiſite taſte, are every where to be found.

IN deſcribing the fifteen provinces of China, we have contented ourſelves with pointing out the principal cities which they contain. The author of *Yu the Great* and *Confucius* has given us the whole number of them, according to the account which he ſays a learned mandarin

cauſed

cauſed to be publiſhed for the uſe of government. Although we cannot warrant the exactneſs of this liſt of the cities and monuments of China, we however think proper to give it a place here.

There are reckoned to be four thouſand four hundred and two walled cities, which are divided into two claſſes—the *civil* and *military*. The civil claſs contains two thouſand and forty-five, and that of the military, two thouſand three hundred and fifty-ſeven: the civil claſs is again divided into three other claſſes; one hundred and ſeventy-five of the firſt claſs, which the Chineſe call *fou*; two hundred and ſeventy of the ſecond, which are called *tcheou*; and an hundred and ſixty of the third, which are diſtinguiſhed by the name of *hien*.

The military cities are divided into ſeven claſſes; there are reckoned to be ſix hundred and twenty-nine of the firſt, five hundred and ſixty of the ſecond, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, an hundred of the ſixth, and three hundred of the ſeventh. Soldiers are quartered in ſome of theſe cities, and a certain quantity of land aſſigned them in the neighbourhood for their ſupport. The

frontiers and ſea coaſts are defended by four hundred and thirty-nine caſtles, which are well fortified and kept in good order: there are alſo along the ſame coaſts two thouſand nine hundred and twenty towns, many of which are equal in extent and population to ſeveral of the walled cities. With regard to towns and villages diſperſed throughout the interior parts of the country, we are aſſured that they are almoſt innumerable, and that the greater part of them are rich, commercial and populous.

The public inſtitutions here correſpond with the extent of the empire. There are one thouſand one hundred and forty-five royal hoſpitals, or lodging-places, deſtined for the uſe of the mandarins, governors of provinces, officers of the court, couriers and all thoſe who travel at the expence of the emperor. The towers, triumphal arches and other monuments erected in honour of good kings or illuſtrious heroes are in number eleven hundred and fifty-nine. The virtues of women, as well as thoſe of the men, are entitled to public honours in China: two hundred and eight monuments are to be ſeen there conſecrated to the memory of a certain number of females, who, by their modeſty, virtue, and attention to the duties of their ſex, have

have merited the eſteem and veneration of their fellow citizens. Two hundred and ſeventy-two celebrated libraries are continually open to the literati and men of genius, and the ſchools or colleges eſtabliſhed by *Confucius*, and thoſe founded in honour of him, are multiplied as much as cities and towns.

BOOK II.

Of Chinese Tartary.

CHINESE Tartary is bounded on the north by Siberia, on the eaſt by the gulph of Kamtſchatka and the eaſtern ſea, on the ſouth by China, and on the weſt by the country of the Kalmouks, who are eſtabliſhed between the Caſpian ſea and Caſghar. The different tribes which at preſent inhabit it were formerly comprehended under the general name of *Moungal* or *Mogul* Tartars—a warlike and formidable nation, who, on the one hand, conquered Indoſtan, under the conduct of the famous Zinghiſkan, and on the other, ſubdued China. It was in the thirteenth century, that the Moguls took poſſeſſion of the latter empire; but, after having reigned there for an hundred years, they were expelled by the Chineſe in 1368. The fugitives took different routs:

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ſome went towards the eaſtern ſea, and eſtabliſhed themſelves between China and the river *Saghalien*; the reſt returned weſtward to their former country, where, intermixing with the Moguls who had remained, they ſoon reſumed their ancient manner of living; thoſe who ſettled towards the eaſt, having found the country almoſt a deſert and without inhabitants, retained the ſame cuſtoms which they had brought from China: hence theſe two Mogul nations differ at preſent in language, government, religion and cuſtoms. Thoſe of the eaſt retain their ancient name of Moungal or Mogul Tartars: the reſt are known by the name of Mantchew or Eaſtern Tartars. Chineſe Tartary is therefore divided into two parts—the eaſtern and weſtern.

CHAP. I.

EASTERN CHINESE TARTARY.

THIS part of Tartary extends, north and ſouth, from the 41ſt to the 55th degree of north latitude; and eaſt and weſt, from about the 137th degree of longitude, as far as the

the eaſtern ſea. It is bounded on the north by Siberia, on the ſouth by the gulph of Lea-tong and Corea, on the eaſt by the eaſtern ſea, and on the weſt by the country of the Moguls.

The Tartars who retired hither after their expulſion from China in 1368, immediately began to build cities, towns and villages, and to cultivate the earth after the manner of the Chineſe among whom they had lived: hence the greater part of them have remained fixed, and are much more civilized than the reſt of the Mogul nation. They were at firſt governed by particular *kans*, each independent of the other; but ſince that of *Ningouta* (who was the moſt powerful among them) took poſſeſſion of China about the middle of the laſt century, the emperor, who is ſtill one of his deſcendants, has reduced under his dominion all the other kans of this part of Tartary: this prince governs it immediately by himſelf, and ſends thither governors and officers, as into all the other provinces of the empire.

The country of the Mantchew Tartars is divided into three grand departments, which we ſhall now proceed to deſcribe.

The firſt of theſe departments is that of CHEN-YANG: it comprehends all the ancient

Lea-

Leao-tong, and extends as far as the great wall, which bounds it on the ſouth; it is incloſed on the eaſt, north and weſt by a paliſade, which is more calculated to defend the country againſt the nocturnal invaſions of robbers than to ſtop the march of an army: it is conſtructed only of ſtakes ſeven feet high, without any bank of earth, ditch, or the ſmalleſt fortified work; the gates are no better, and are guarded only by a few ſoldiers.

Chen-yang, or *Moug-den*, is the capital of the whole country: the Mantchew Tartars have been at great pains to ornament it with ſeveral public edifices, and to provide it with magazines of arms and ſtore-houſes. They conſider it as the principal place of their nation; and ſince China has been under their dominion, they have eſtabliſhed the ſame tribunals here as at Pe-king, excepting that called *Lii-pou*: theſe tribunals are compoſed of Tartars only; their determination is final; and in all their acts they uſe the Tartar characters and language.

Moug-den is built on an eminence: a number of rivers add much to the fertility of the ſurrounding country. It may be conſidered as a double city; one of which is encloſed within the other: the interior city contains the empe-

ror's

ror's palace, hotels of the principal mandarins, ſovereign courts and the different tribunals; the exterior is inhabited by the common people, tradeſmen, and all thoſe who by their employments or profeſſions are not obliged to lodge in the interior: the latter is almoſt a league in circumference; and the walls which encloſe both are more than three leagues round: theſe walls were entirely rebuilt in 1631, and repaired ſeveral times under the reign of *Kang-hi*.

Near the gates of the city are two magnificent tombs of the firſt emperors of the reigning family; they are built in the Chineſe manner, and ſurrounded by a thick wall furniſhed with battlements; the care of them is entruſted to ſeveral Mantchew mandarins, who at ſtated times are obliged to perform certain uſual ceremonies—a duty which they acquit themſelves of with the ſame marks of reſpect and veneration as if their maſters were ſtill living.

The reſt of the cities of this province are of little conſideration; they are for the moſt part deſerted, ill built, and without any other defence than a wall, half in ruins, or conſtructed of earth beat together: we muſt however except the city of Fong-hoang-tching, which is very populous, and a place of great trade, by its ſituation

ſituation on the frontiers of Corea. As it is near the entrance of that kingdom, all the king's meſſengers, and ſuch of his ſubjects as are deſirous of trading in the empire, muſt paſs it: on this account, it is frequented by a great number of Chineſe; ſeveral of whom are ſettled in the ſuburbs, and have built very pretty houſes: they are in ſome manner the factors of the merchants of the other provinces.

This country contains many mountains; ſome of which abound with metals and wood fit for building: the land in general is fertile, and produces wheat, millet, leguminous plants and cotton. Immenſe herds of oxen and flocks of ſheep are ſeen feeding in the valleys. The inhabitants ſow little rice; but the greater part of the fruit-trees of Europe are found here.

KIRIN, the ſecond department of Eaſtern Chineſe Tartary, is bounded on the north by the river *Saghalien*, on the eaſt by the ſea, on the ſouth by Corea, and on the weſt by the palliſade of the province of Leao-tong. This country, which is rendered extremely cold by the number of foreſts with which it is covered, is ſcarcely inhabited: it contains only two or three ill-built cities, ſurrounded by plain mud walls. The valuable plant *gin-ſeng* grows here;

and the emperor ſends hither thoſe criminals who are condemned to baniſhment by the laws.

Kirin, ſituated on the river Songari, which at this place is called Kirin, is the reſidence of a Mantchew general, who is inveſted with all the powers of a viceroy: he has the inſpection of the troops, and authority over all the mandarins. Higher up the river, at the diſtance of forty-five leagues towards the north-eaſt, is the city of *Petouné*, ſtill leſs conſiderable than the preceding: it has ſcarcely any inhabitants but Tartar ſoldiers and Chineſe condemned to baniſhment.

The third city, which is conſidered as the cradle of the preſent imperial family, is called *Ningouta*. It is ſurrounded by a wooden wall, compoſed of plain ſtakes driven into the earth, which touch each other, and are twenty feet high: without this paliſado, there is another of the ſame kind, which is a league in circumference, and has four gates correſponding to the four cardinal points. This city is the reſidence of a lieutenant-general, who is a Mantchew Tartar, and whoſe juriſdiction extends over the neighbouring country and all the villages of Yupi-taſe, and ſome other petty nations

that

that inhabit the banks of the rivers Ouſouri and Saghalien, and along the ſea coaſt.

The Tartars of Yupi-taſe are people of a peaceful diſpoſition, but ſtupid and clowniſh, without the leaſt tincture of letters, and even without any religious worſhip. They ſow neither wheat nor rice, nor any thing but a little tobacco in ſome of the fields ſurrounding their villages. Immenſe foreſts, almoſt impenetrable, cover the reſt of the country, which produce clouds of troubleſome inſects that cannot be driven away but by means of ſmoke.

The river Ouſouri, on the banks of which theſe people live, muſt ſupply them with abundance of fiſh, ſince they have no other food, and ſcarcely any clothes but what they make of their ſkins. They have the art of dreſſing theſe ſkins, and of dying them three or four colours; and they cut and join them with ſo much dexterity and neatneſs, that they appear at firſt ſight to be ſewed with ſilk-thread; it cannot be perceived until they are unripped, that this thread is only a very ſmall thong cut from a ſkin exceedingly fine: their clothes are ſhaped like thoſe of the Mantchew Tartars. The women ſuſpend from the bottoms of their long cloaks pieces of money and little bells, the

noiſe of which gives notice of their approach; they part their hair into ſeveral treſſes, which they ſuffer to hang over their ſhoulders: all theſe treſſes are loaded with ſmall mirrors, rings and other toys.

Theſe Tartars employ the whole ſummer in fiſhing; they generally make uſe of harpoons for ſtriking large fiſh, and nets for catching the reſt. Their boats are ſmall; and their canoes, which are made only of the bark of trees, are ſo well ſewed together, that the water cannot penetrate them. Of one part of their fiſh they make oil, which they burn in their lamps; another ſupplies them with daily food; and a third, which they dry in the ſun, is reſerved for winter—a ſeaſon in which the ice prevents them from fiſhing. A ſingularity which obliges theſe people to live entirely on fiſh, is, that the fleſh of their animals (which are beſides exceedingly ſcarce) has a moſt inſupportable taſte. One of the miſſionaries to whom we are indebted for the map of Tartary, could not believe this particularity: 'We cauſed,' ſays he, 'a hog to be procured, as the fleſh of this animal is accounted the beſt, and ordered it to 'be dreſſed in the uſual manner; but after we 'had taſted it, we were obliged to ſend it away:

'even

even our ſervants (though they longed for ‘ fleſh, as they had lived on nothing but fiſh ‘ for ſome time) could not endure it.’

Dogs are deſervedly held in great eſtimation in this country: they are yoked to ſledges, which they draw and conduct along the frozen rivers. ‘ We met,’ ſays the ſame miſſionary whom we have juſt quoted, ‘ a lady of Ouſouri, ‘ who was returning from Pe-king; ſhe told ‘ us ſhe had a hundred dogs for her ſledge: ‘ one that knows the way, goes before; thoſe ‘ that are yoked follow, without deviating in ‘ the leaſt from his track, and ſtop in certain ‘ places, where they are relieved by others ‘ taken from the pack, which are coupled to- ‘ gether and follow behind. She declared to ‘ us, that ſhe had often travelled in this man- ‘ ner without intermiſſion an hundred Chineſe ‘ *lys*, which are full ten leagues.’

Beyond the Yupi-taſe Tartars are the Ket-cheng-taſe Tartars, who inhabit both banks of the river Saghalien-oula, and extend as far as the eaſtern ſea. Their country, which is almoſt an hundred and fifty leagues in length, contains only ſmall villages, the greater part of which are ſituated on the banks of the river. The language of theſe Tartars is different from that of

the Mantchews, and is diſtinguiſhed by the name of *Fiatta:* it is very probable, that it is the ſame which is ſpoken by the other more northerly Tartars who live beyond the mouth of the river Saghalien.

The Tartars of Ketcheng-taſe do not ſhave their heads, as other people of the empire: they wear their hair tied in a knot with a ribband, or incloſed in a bag behind. They appear to be leſs clowniſh than the preceding. They employ much of their time in hunting ſables, and are obliged to pay a certain number of their ſkins in tribute.

To theſe Tartars we are indebted within theſe few years for the knowledge of a large iſland oppoſite the mouth of the river Saghalien-oula, which appears to extend from the 51ſt to the 54th degree of north latitude. They learned that this iſland was peopled with inhabitants whoſe manner of living had a great reſemblance to their own, and that they had traded for a long time before with thoſe tribes who lived on the weſtern coaſt. The emperor ſent ſome Mantchew Tartars to inquire more particularly into the ſtate of the iſland, who traverſed the whole of it, excepting the ſouthern part; but they could only collect the names of

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ſome of the cities through which they paſſed, as want of neceſſaries compelled them to return ſooner than they intended. All the account they could give, was, that theſe iſlanders bred neither horſes nor any other beaſts of burden; that they had, however, in ſeveral places a kind of tame ſtags, which they made uſe of to draw their ſledges: this animal, according to their deſcription, is evidently the ſame as the Lapland and Norwegian rein-deer. They declared alſo, that they never heard mention made of the land of *Yeſſo* in this iſland: that country muſt indeed be placed five or ſix degrees lower towards the ſouth.

The moſt northerly of theſe three departments of Eaſtern Chineſe Tartary is that of TCITCICAR—a modern city built by the emperor of China to ſecure his frontiers againſt the Muſcovites. This country is occupied by different Tartar tribes; the principal of which are the Mantchews, Solons—and the Tagouris, the ancient inhabitants of the country. The two latter tribes ſubmitted to the Mantchews, and implored their aſſiſtance againſt the Muſcovites, who, with armed barks paſſing from the Saghalien-oula into the Songari-oula, infeſted all the rivers which flow into them, and made themſelves

ſelves formidable to the Tartar nations who inhabited their banks.

The city of Tcitcicar is fortified by cloſe paliſades and a wall conſtructed of earth. The ſpace encloſed by the former contains the tribunals and the houſe of the Tartar general; that which is between the paliſades and the earthen wall is occupied by the ſoldiers of the Tartar garriſon, merchants and tradeſmen, the greater part of whom are Chineſe invited thither by the hopes of gain, or condemned to exile: their houſes are only of earth, and form pretty large ſtreets. The juriſdiction of the general who commands in Tcitcicar extends over the new cities of Merguen and Saghalien-oula-hotun (city of the Black River): the latter is the moſt populous, richeſt, and moſt important on account of its ſituation. It ſtands on the ſouthern bank of the river Saghalien, commands a plain in which ſeveral villages have been built, and ſecures to the Mantchew Tartars the poſſeſſion of extenſive deſerts covered with woods, in which a great number of ſables are found. The Muſcovites would have ſoon become maſters of theſe valuable foreſts, if the fort of Yaſca, which they erected a little higher up on the river Saghalien, had been ſuffered to remain;

remain; but, by the treaty of peace concluded in 1689 between the Ruſſians and Chineſe, it was agreed that it ſhould be demoliſhed, that no cauſe of umbrage or complaint might be left to the Tartar hunters.

This agreement does not, however, prevent them from keeping ſtrict watch on their territories: they have advanced guards conſtantly poſted in proper places, and a number of armed barks on the river Saghaliën.

The Tagouris, who appear to be the oldeſt inhabitants of the country, are tall, ſtrong of body, and accuſtomed to labour; they build themſelves houſes, ſow corn, and cultivate their lands, although they have always been ſurrounded by Tartars who live under tents and are entirely ignorant of agriculture.

The Solon Tartars are ſtill more robuſt, braver and of greater ingenuity; they are almoſt all hunters; their women mount on horſeback, handle the bow and the javelin, and follow in the chace ſtags and other wild animals. It is generally about the beginning of October that theſe Tartars depart to hunt ſables, clad in a ſhort, cloſe garment of wolf's ſkin: they cover their heads with a cap made of the ſame, and carry their bows ſuſpended at their backs.

They take along with them ſeveral horſes loaded with ſacks of millet, and their long cloaks made of foxes' or tygers' ſkins, which they wrap round them to defend themſelves from the cold, eſpecially during the night. Their dogs are trained to this kind of hunting; they are accuſtomed to climb the ſteepeſt rocks, and know all the ſtratagems of the ſables.

The ſables' ſkins of this country are highly valued, becauſe they are reckoned to be very durable and laſting; but, to what dangers and fatigues do they not expoſe the hunters!— Neither the rigorous cold of winter, which freezes the largeſt rivers, nor the dread of meeting with tygers, which muſt be encountered, nor the death of many of their companions, prevents theſe people from returning every year to this dangerous occupation. The moſt beautiful ſkins are put apart for the emperor, who buys a certain number of them at a ſtated price; the reſt are ſold at a high rate even in the country: they are not to be found elſewhere in any great quantity, becauſe the greater part are immediately bought up on the ſpot by the mandarins and merchants of Tcitcicar.

Pearls alſo are fiſhed up in ſome of the rivers which diſcharge themſelves into the Saghalien-

oula,

oula. This fiſhery requires little preparation: as theſe ſmall rivers are generally very ſhallow, the divers boldly plunge to the bottom of the water, and, having collected whatever oyſters they can, as chance directs, return to the bank, with their load. This pearl-fiſhery belongs to the emperor; but the greater part of the pearls are ſmall and not of a fine water; a kind much more beautiful are found in greater abundance in other rivers of Tartary which flow into the eaſtern ſea. The emperor ſends every year to this fiſhery a certain number of men choſen from the eight Tartar bands. The three firſt bands, which are the moſt celebrated and numerous, furniſh thirty-three companies; the other five furniſh thirty-ſix. Every company has a captain and ſerjeant; three ſuperior officers command the whole, and a certain number of merchants, well acquainted with the nature of pearls, accompany them. All theſe companies for their permiſſion to fiſh muſt every year give to the emperor eleven hundred and forty pearls; this is the fixed tribute. The three firſt companies give five hundred and twenty-eight; and the five laſt, five hundred and ſixty-ſix. Thoſe which they preſent to the emperor muſt be pure and without blemiſh, otherwiſe they

they are returned, and others required in their ſtead. When theſe fiſhers return, the pearls which they have brought are examined; if they are few in number, the officers are puniſhed as guilty of negligence, and their pay is either ſtopped for a whole year, or they are caſhiered. In 1725 more than ſix hundred men were employed in this fiſhery, which proved very unſucceſsful; they could ſcarcely procure the quantity requiſite for the emperor; at leaſt according to their own declaration: but their declaration is not to be conſidered as always ſtrictly agreeable to truth.

The Mantchews diſperſed throughout Eaſtern Chineſe Tartary have neither temples nor idols; they adore (as they expreſs it) only the *Emperor of Heaven*, to whom they offer ſacrifices; but ſince they have entered China, ſome among them worſhip the god *Fo* and other idols reverenced in the empire: they are however much more attached to their ancient religion; which they conſider as the cauſe of their actual greatneſs and the ſource of the proſperity of their arms.

Poor and obſcure nations who have become conquerors, have almoſt always had the vain ambition of being thought deſcended from an illuſtrious

illuſtrious origin.—When the Mantchew Tartars ſaw themſelves maſters of China, they gave themſelves a celeſtial extraction, and placed a god at the head of their race. They relate the following fable concerning their firſt ſovereign; which is alſo to be found in ſome of their moſt authentic books:

'On the top of the white mountain towards 'the riſing of the ſun is a celebrated lake, called '*Poulkouri*, as well as that part of the moun-'tain where it is ſituated. We have learned by 'tradition, that the daughter of Heaven, hav-'ing deſcended on the banks of this lake, taſted 'a red fruit, eat ſome of it, conceived, and af-'terwards brought forth a ſon of the ſame na-'ture with herſelf. As this wonderful child 'was endowed with celeſtial gifts, he ſpoke the 'very moment after his birth; his figure was 'wonderful, and every thing in it diſplayed 'majeſty and grandeur. When he grew up, he 'amuſed himſelf ſometimes in traverſing the 'lake in the trunk of a tree, which was hol-'lowed out in the form of a boat. One day 'having ſuffered himſelf to be carried away 'by the current, the boat ſtopped of itſelf 'at that place of the river which ſerved as a 'port to the people on each ſide of it, and as

'a magazine for their different commodities.
'It happened at that time, that tumultuous aſ-
'ſemblies were held every day in the neigh-
'bourhood of this place, for the electing of a
'ſovereign: three chiefs of families diſputed
'with one another for the honour of com-
'manding the reſt; each had his partiſans al-
'moſt equal in number and ſtrength; on which
'account they could not agree; neither being
'willing to yield, and each conſidering his party
'as the moſt powerful. One of the company
'having gone aſide to draw water from the
'river, beheld with aſtoniſhment this young
'ſtranger. After having contemplated him for
'ſome moments, he haſtened back to his com-
'panions, to inform them of what he had ſeen.
'When he was near enough to be underſtood,
'*A miracle!* cried he, *a miracle! Let us ceaſe*
'*our diſputes; Heaven itſelf wiſhes to put an end*
'*to them; it hath ſent us a king, in the perſon of*
'*an extraordinary youth, whom I have juſt ſeen on*
'*the river. Yes, it is Heaven itſelf which hath ſent*
'*him: I judge from what I have ſeen. For what*
'*other purpoſe could a young man of this nature*
'*be permitted to land here?* On theſe words,
'the whole multitude flocked to the ſhore
'to enjoy the ſpectacle which had been
'an-

'announced to them: thoſe who arrived firſt, 'turning towards the reſt who followed, cried 'out, *Nothing is more true; this is really a mira-* 'culous child; *this is the king whom Heaven ſends* 'us—*we have occaſion for no other.*

'Theſe words paſſed ſucceſſively from mouth 'to mouth, and every one took a pleaſure in 'repeating them. As ſoon as the firſt tranſports 'of admiration were a little calmed, two of the 'chiefs of the company, addreſſing the ſtranger, 'ſaid to him, *Amiable young man, illuſtrious youth!* 'who art thou? by what fortunate chance have we 'the happineſs of ſeeing thee among us?—*I am*, re- 'plied the young man, *I am the ſon of the daughter* 'of Heaven: my name is AISIN-KIORO, or KIORO 'OF GOLD. Thus am I named by Heaven itſelf; 'my ſirname is POULKOURI-YONGCHONG: I am 'ſent to terminate your diſputes, and to cauſe har- 'mony and concord to reign among you.

'Scarcely had he done ſpeaking, when tranſ- 'ports of joy burſt forth on all ſides with reiterated ſhouts of applauſe; and the two 'chiefs who had firſt addreſſed him, thruſting 'their fingers between each other, extended 'their arms and formed a kind of ſeat, upon 'which they placed the illuſtrious youth, and 'carried him with reſpect, followed by the

'whole

'whole multitude, to the place where the 'three competitors ſtood: *Behold*, ſaid they, 'accoſting them, *behold the ſovereign whom Hea-* 'ven itſelf hath ſent—we have occaſion for no 'other. *Let all contentions among us be now ended,* 'and let every altercation ceaſe.—*We conſent*, re- 'plied the three candidates; *let this auguſt youth* 'govern us; *let him be our king—we henceforth* 'acknowledge him as ſuch.'

CHAP. II.

LANGUAGE OF THE MANTCHEW TARTARS.

SINCE the Tartars have had poſſeſſion of the throne of China, their language has become familiar at the court of Pe-king. Two preſidents (one a Tartar, the other a Chineſe) are at the head of every ſovereign court; and all the public acts that are iſſued from theſe principal tribunals are drawn up in the Tartar and Chineſe languages.

This language, however, though much eaſier to be acquired than that of China, would have been in danger of being entirely loſt, had not the

the Tartars taken proper precautions to preſerve it. They perceived that it was becoming daily impoveriſhed by many of its terms being forgotten: the old Tartars gradually died in China, and their children learned with greater facility the language of the conquered country than that of their fathers, becauſe their mothers and ſervants were almoſt all Chineſe.

Kang-hi thought his glory intereſted in perpetuating the language of his nation. In the commencement of his reign, he inſtituted a tribunal compoſed of ſuch literati as were beſt verſed in the Tartar and Chineſe idioms; ſome of whom he ordered to tranſlate books of hiſtory and other eſteemed works; but the greater number were employed in compiling a *treaſure* of the Tartar language: the latter work was executed with ſurpriſing perſeverance and expedition. If any doubt aroſe, the veterans of the eight Tartar bands were interrogated; was it neceſſary to make farther reſearches, people were conſulted who had recently arrived from the interior parts of their country; and rewards were offered to thoſe who ſhould diſcover any old words or ancient modes of expreſſion proper to be inſerted in the *treaſure*. Theſe were afterwards uſed in preference to others, in order

to

to recall them to the memory of thoſe who had forgot them, or to teach them to the young Tartars who had never had any knowledge of them.

When all theſe words were collected, they were diſtributed into ſeveral claſſes: the firſt ſpeaks of the heavens; the ſecond, of time; the third, of the earth; the fourth, of the emperor, government, ceremonies, cuſtoms, muſic, books, war, hunting, man, drinking, eating, ſilks, cloth, dreſs, labour, workmen, inſtruments, barks, corn, herbs, birds, animals wild and domeſtic, fiſhes, reptiles, &c.

Each of theſe claſſes was divided into chapters and articles; all the words were written in capitals, and under each were found in ſmaller characters the definition, explanation and uſual meaning of the word. Theſe explanations are clear, accurate and elegant; and it is only by imitating them, that one can hope to learn to write the Tartar language well.

The celebrated Father *Parrenin* has given us in one of his letters ſome intereſting details concerning the Tartar language: we ſhall avail ourſelves of theſe, to make the reader acquainted with the genius and character of this dialect.

What

What is moſt ſingular in this language, is, that the Tartars change their verbs as often as the ſubſtantives governed by the verb are different: for example, if they make uſe of the verb *to make*, it muſt be changed as often as the ſubſtantive which follows it; we ſay *to make verſes*, *make a noiſe*, *make a ſtatue*, *table*, *chair*, *clock*, &c. Theſe modes of expreſſion are convenient, and do not overcharge the memory; but the Tartars cannot endure them: if they make uſe of the ſame verb in familiar converſation, it is pardonable; but they never ſuffer it in compoſition, not even in their ordinary writings.

They cannot bear the return of the ſame word in two lines following: this repetition forms a monotony altogether diſguſting to their ears. They fall a laughing when any of our books are read to them, becauſe they hear ſo often *and*, *that*, *then*, *but*, *who*, *which*, *ſometimes*, &c. The frequent return of pronouns diſpleaſes them very much: it is in vain to tell them, ſuch is the genius of our language; they cannot accuſtom their ears to it. The Tartars never uſe pronouns; indeed they have little occaſion for them: the arrangement of their words alone ſupplies this deficiency, without leaving any ob-

obſcurity or ambiguity, or expoſing them to the neceſſity of making uſe of quibbles or inſipid alluſions.

Another ſingularity of the Tartar language, is the great number of expreſſions it furniſhes for the abbreviation of diſcourſe: it has no need of periphraſes or circumlocutions; very ſhort words convey, with the greateſt preciſion and perſpicuity, ideas which, without their aſſiſtance, could not be expreſſed but by very long phraſes: this may be eaſily perceived when the Tartars talk of animals, whether domeſtic or wild, aquatic or volatile; if it be required to give an exact deſcription of them in our language, to how many circumlocutions muſt we not have recourſe, from a want of words proper to explain our meaning.

A ſingle example will be ſufficient to ſhew the richneſs of the Tartar language, and how much it abounds with modes of expreſſion. I ſhall make choice of the dog, which of all the domeſtic animals furniſhes feweſt varieties in this language. Beſides common names, ſuch as great and ſmall dogs, maſtiffs, greyhounds, ſpaniels, the Tartars have ſome which ſignify their age, colour, good and bad qualities: have they occaſion to ſay, that a dog has long and

ſhaggy hair on his ears and tail—the word *taiha* is ſufficient; has he a long, thick muzzle, a tail the ſame, large ears and hanging lips—all this is expreſſed by the word *yolo* alone; if this dog couples with a bitch that has none of his qualities, the puppy which ſprings from them is called *peſeri*. If a dog, of whatever ſpecies he may be, has above his eye-brows two tufts of white or yellow hair, he is characteriſed by the word *tourbé*; if he is ſpotted like a leopard, he is a *couri*; if he has only the muzzle ſpotted, and if all the reſt of his body be of the ſame colour, he is *palta*; if his whole neck be white, he is called *tchacou*; if he has ſome white hairs on his head which lie backwards, he is *kalia*; if the pupil of his eye be half white and half blue, he is *tchikiri*; if he has ſhort legs, a thick body and elevated head, he is *capari*, &c. &c. *Indagon* is the generic name for dogs; *nieguen*, that of the female: their young are called *niaha* until the age of ſeven months; from that till eleven, *noaqueré*; at ſixteen months they take the generical name of *indagon*.

We ſhould never have done, were we to ſpeak of other animals, ſuch as the horſe: the Tartars by a kind of predilection for this animal, which is ſo uſeful to them, have multiplied

terms in his favour, and they have twenty times as many names for him as for the dog; they have not only proper names for his different colours, age and qualities, but they have alſo ſome which expreſs each different manner of his going, and the various motions he makes; they ſignify by a ſingle word whether a horſe be reſtive, whether he gets looſe and eſcapes, if he is fond of company, frightened by the fall of his rider or the ſudden appearance of a wild beaſt, whether he be mounted, with what pace he goes, and how many different ſhakes he gives his rider.

It perhaps may be difficult to determine, whether this copiouſneſs be of any advantage, or whether it be not rather uſeleſs and faulty; but this is certain, that though it loads the memory of thoſe who learn the language, it aſſiſts them much to ſhine in converſation, and is abſolutely neceſſary in compoſition.

Although the Tartars have but one kind of characters, they write them in four different ways: the firſt is when they write *with reſpect*; that is to ſay, in characters like thoſe engraven on ſtone and wood, which requires much time. A writer makes no more than twenty or twenty-five letters in a day, eſpecially when they are

to

to appear before the emperor. If the pencil, by being too much preſſed, makes a ſtroke larger or coarſer than it ought to be; if, owing to the badneſs of the paper, it is not clean; if the words are too much crowded, or if one has been omitted; if the intervals between them are unequal; in all theſe, and many other like caſes, it is neceſſary to begin again: no interlineations are permitted, nor are words ever ſupplied in the margin; this would ſhew want of reſpect to the prince: thoſe therefore who ſuperintend the work reject every ſheet in which they find any of theſe faults; it is, beſides, not allowable to begin a line by the half of a word which could not be placed in the preceding line: the writer muſt meaſure the ſpace, and take ſuch precautions as may prevent this inconvenience from ever happening.

The ſecond manner of writing is much prettier: it differs little from the firſt; but it gives much leſs trouble: it is not neceſſary to form the final letters of every word by double ſtrokes, nor to retouch thoſe which have been made, either becauſe the ſtroke is finer in one part than another, or a little ragged.

The third manner differs much more from the ſecond than the ſecond from the firſt: it is

a running-hand, which is written with great quickneſs, and with which two pages may ſoon be filled: as a pencil retains any liquid much better than our pens, leſs time is loſt by dipping it into the ink; and when one dictates to a writer, his pencil may be ſeen running over the paper with a rapid motion, without ſtopping a ſingle moment: this manner of writing is principally uſed in the tribunals for records, caſes, and other common affairs. Theſe three modes of writing are equally legible, but not equally beautiful.

The fourth manner of writing is the coarſeſt of all; but it is the moſt conciſe and convenient for thoſe who compoſe or who make minutes and extracts. It muſt be obſerved, that there is always a maſter-ſtroke, which falls perpendicularly from the top of the word to the bottom, and that, to the left of this ſtroke is drawn a denticulated line, ſomething like the teeth of a ſaw, which forms the vowels *a*, *e*, *i*, *o*, diſtinguiſhed one from the other by points placed to the right of this perpendicular: if a point be placed oppoſite to one of the teeth, it repreſents the vowel *e*; if it is omitted, it is the vowel *a*: if a point be placed on the left of the word, and near one of the teeth, it ſerves inſtead of the

letter

letter *n*, and it muſt be read *ne*; had it been placed on the right, it would have been *na*: if beſides, on the right of the word, inſtead of a point, there be an *o*, it is a ſign that the vowel is aſpirated, and that it muſt be pronounced *ha*, *he*.

When a writer who is deſirous of expreſſing himſelf elegantly in the Tartar language, does not readily find the word he wiſhes, he muſes a little, rubs his forehead, his imagination becomes heated, and when he is once got into the proper train, his thoughts flow much faſter than he can write them.

He firſt forms the top of his letter and draws it perpendicularly down to the bottom; it is a great deal, if he adds one or two points to it; he then continues in the ſame manner until he has expreſſed his thought; if another thought follows cloſe on the firſt, he does not give himſelf the trouble of reading over what he has written; he continues his lines until he arrives at a difficult tranſition; he then ſtops ſhort, reads over his perpendiculars, and adds ſome ſtrokes in certain places.

If in reading he perceives that he has omitted a word, he writes it on one ſide, and makes a mark at the place where it ought to have been;

if there be a word too many, or if one be miſplaced, he encloſes it with an oval; but if afterwards he is told, or if he thinks himſelf that the word is good, he places cloſe to it on one ſide two *oo:* this ſign brings it to life again, and informs the reader of its reſurrection.

This fourth manner of writing is legible enough when one is maſter of the ſubject treated, or well acquainted with the language. The perſon who holds the pencil commits to paper his own thoughts, or whatever is dictated to him, without aiming at any thing but truth and correctneſs; after this firſt operation, it is then his buſineſs to embelliſh and finiſh the work.

Although people are converſing together during this time, his labour is not interrupted; he does not even underſtand what they ſay: the Tartars are accuſtomed to this application from their youth: he compoſes then calmly amidſt noiſe, and conſiders what expreſſions may be propereſt for his ſubject; he thinks, ſtudies new turns, examines with the greateſt attention his words and the perſpicuity, neatneſs and order of the diſcourſe, until he is ſatisfied; for, in the Tartar, as in the greater part of other languages, there is no ſubject which

cannot

cannot be treated in a clear, neat and elegant ſtyle.

Though the Tartars generally uſe a pencil for writing, there are ſome of them who employ a kind of pen, formed of the bamboo-reed, and cut almoſt in the ſame manner as ours in Europe; but as the Chineſe paper is made without alum, and exceedingly thin, their pencil is much more commodious than a pen.

The Tartar characters are of ſuch a nature, that they may be read with equal eaſe when reverſed; ſo that if a Tartar preſents you an open book, and you read ſlowly in the ordinary way, he who ſees the letters inverted will read quicker than you, and help you out when you heſitate or meet with any difficulty: hence it happens, that one cannot write in the Tartar language, without expoſing his compoſition to be read by thoſe who are in the ſame chamber, eſpecially if he makes uſe of large characters.

There is not a ſingle Tartar who does not prefer his own language to thoſe of all other nations, and who does not conſider it as the richeſt, moſt elegant and harmonious in the world. Father *Parrenin* one day could with great difficulty convince the emperor's eldeſt ſon

ſon of the abſurdity of this prejudice: the intereſting converſation which he had with him upon this ſubject, deſerves to be related; it will ſerve to illuſtrate the account we have juſt given of the Tartar language.

'This prince,' ſays he, 'who was then thirty-'five years of age, had conceived a notion, that 'the ſenſe of his natural language, much leſs 'the majeſty of its ſtyle, could not be preſerved 'when tranſlated into any of the languages of 'Europe, which he called barbarous: being 'deſirous of making the experiment, he one 'day ſent for me.

"I have occaſion to write to Father *Suarez*," 'ſaid he, "upon an affair of importance; but "as he does not underſtand the Tartar lan-"guage, I will dictate to you what I have to "ſay, and you can tranſlate it into Latin, "which, as you have told me, all men of learn-"ing in Europe are acquainted with."—"No-"thing is eaſier," replied I, taking up a pen; for 'every thing was ready prepared on the table. 'The prince, upon this, began by a long pe-'riod, which he did not quite finiſh, and then 'bade me tranſlate it. I deſired him to tell me 'at once what he intended to ſay, and that 'I would then turn it into Latin: he did ſo,

'but

'but at the ſame time ſmiled, as if he imagined 'that I wiſhed to elude a difficulty.

'The tranſlation was ſoon made, and I aſked 'him what ſuperſcription he would have to the 'letter: "Put this," ſaid he—"*The Words of the* "*Emperor's eldeſt Son to Sou-lin.*" This was the 'Chineſe name of F. *Suarez.* I obeyed his or- 'ders, and preſented the letter to him, affect- 'ing not to read it over.

"How do I know," ſaid he, "what you have "written? have you committed my thoughts "or your own to paper? have you forgot, "changed, or added nothing? has not your "imagination ſerved to help you out on this "occaſion? for I have obſerved, that in writing "you made no eraſure, and that you did not "tranſlate at all like us."

"A ſhort letter, like this," ſaid I, "does not "require ſo much trouble: once writing is "ſufficient, when one is maſter of the lan- "guage."

"True," replied he; "you are deſirous of "convincing me that you know Latin; and I "wiſh to be aſſured that your tranſlation is "exact: tell me then in Chineſe, what I have "dictated to you in Tartar, and what you ſay "you have tranſlated into Latin." I did ſo im-

'mediately,

' mediately, and he was quite ſurpriſed. " It
" is very well," replied he: " if the anſwer that
" arrives be agreeable to what you have ſaid,
" I ſhall be undeceived; but Father *Suarez*
" muſt return an anſwer in Chineſe; for if he
" writes back in any of the European lan-
" guages, you can give me an anſwer after your
" own manner." I aſſured him he would be
' obeyed, and that the anſwer would be con-
' formable to his letter.

" I confeſs to you," replied the prince, " that
" I ſent for you rather with a deſign of trying
" what you could do, than on account of any
" neceſſity I was under of writing to Pe-king.
" When I conſider your European books, I find
" the binding very neat, and the figures well
" engraven; but the characters diſpleaſe me
" much: they are ſmall, few in number, very
" indiſtinct, and reſemble a chain the links of
" which are a little twiſted, or rather the traces
" which flies leave on a varniſhed table that is
" covered with duſt. How is it poſſible by theſe
" to expreſs ſo many different thoughts and
" actions, ſo many paſt and preſent things?
" Our characters, on the contrary, and even
" thoſe of the Chineſe, are beautiful, neat and
" diſtinct; there are plenty of them, and one

" may

" may chooſe thoſe he likes; they are at the ſame " time very legible, and give no offence to the " eye: in ſhort, our language is maſculine and " majeſtic; the words ſtrike the ear agreeably— " whereas, when *you* ſpeak one with another, I " hear nothing but a continual chirping, much " like the jargon of the province of *Fo-kien.*"

'The prince did not ſeem offended at being 'contradicted; I therefore laid hold of this op- 'portunity to defend our European languages; 'I began however, according to the cuſtom of 'the country, by confeſſing that he was in the '*right:* this word pleaſes the eaſtern princes, 'and diſpoſes them to liſten to reaſons by which 'you may inconteſtably prove, that they are in 'the *wrong.*

'I admitted then to the prince that the 'Tartar language was very majeſtic; that it 'was proper for deſcribing illuſtrious, warlike 'actions, praiſing the great, compoſing ſe- 'rious pieces, and for writing hiſtory; that it 'abounded with words and expreſſions for 'every thing their anceſtors had any know- 'ledge of; but that one ought to take care not 'to be too much prepoſſeſſed in favour of it.

" You prefer," ſaid I, " your language to that " of the Chineſe—and I believe, with juſtice;

" but

" but the Chineſe, on their part (who know " both languages) will by no means allow the " inferiority of theirs; and indeed it cannot " be denied that there are faults in the Tartar " language."

' He was much ſurpriſed at theſe laſt words, ' uttered by a ſtranger; but, without allowing ' him time to interrupt me, I gave him a ſhort ' detail of what I had remarked defective in his ' language.

" You confeſs," ſaid I, " that the Chineſe, " with ſo many thouſands of characters, cannot " expreſs the ſounds, words and terms of your " language, without disfiguring them; ſo that a " Tartar word is altogether unintelligible when " written in Chineſe: hence you conclude that " your letters are better than thoſe of the Chi- " neſe; but, by the ſame reaſoning, you ought " to allow that the European characters, though " fewer in number, are much better than the " Tartar, ſince by their means we can eaſily " expreſs the Tartar and Chineſe words, and " many others beſides, which you cannot write.

" Your reaſoning," added I, " on the beauty " of your characters, proves little, or rather no- " thing at all. Thoſe who invented the Eu- " ropean characters, did not aim at painting

" *figures*

" *figures* to delight the *eye*; they only wiſhed to " eſtabliſh *ſigns* for repreſenting our *ideas*, and " expreſſing every *ſound* that the mouth can " form: this was the intention of all nations " when they invented writing; the ſimpler and " fewer, therefore, that theſe ſigns are (provided " they be ſufficient), the more valuable they " are, and eaſier to be retained: too great an " abundance is faulty; and on this account, the " Chineſe language is poorer than yours—and " yours, than thoſe of Europe."

" I do not allow," ſaid the prince, " that we " cannot with our characters write the words " of foreign languages. Do we not write the " language of the Moguls, Chineſe, Coreans, " and that of Thibet?"

" That is not enough," replied I; " you " ought to be able to write thoſe of Europe: " try, for example, if you can write theſe " words; *printer*, *planter*, *griffin*, *friend*."—He ' could not, becauſe in the Tartar language ' two conſonants cannot follow one another; a ' vowel muſt be placed between them, and theſe ' words written thus; *perinter*, *pelanter*, *geriffin*, ' *feriend*.

' I remarked to him, that the Tartar alpha- ' bet, though in many things much like thoſe ' of

'of Europe, was however very defective:—
"You want," ſaid I, "two initial letters—the
"*B* and the *D*; you cannot begin any word
"by either of theſe; and you muſt ſubſtitute
"in their room *P* and *T*: for example, inſtead
"of writing *Beſtia*, *Deus*, you write *Peſtia*,
"*Teus*: hence it happens, that there are an in-
"finite number of European ſounds which you
"cannot write, although you can pronounce
"them; from which I conclude that our alpha-
"bet is far ſuperior to yours: beſides, you write
"and pronounce the vowel *e* always open: you
"never pronounce the *e* mute but at the end
"of ſome words which terminate in *n*; and you
"have no mark to diſtinguiſh it: I know theſe
"faults are to be found in the Chineſe lan-
"guage, and that as you have the letter *r*,
"which they have not, your language is ſupe-
"rior to theirs when it is neceſſary to expreſs
"the names of foreign places."

'The prince did not much reliſh this diſ-
'courſe; however, he deſired me to continue
'my remarks: I paſſed therefore from the al-
'phabet to the Tartar language in general, and
'told him that it was not proper for the con-
'ciſe and ſhort ſtyle; that ſeveral words were
'too long, and that I conceived this to be one

'of

'of the reaſons which rendered it unfit for 'poetry; that I had never ſeen the Tartar lite-'rati make verſes, nor even tranſlate Chineſe 'poetry but into proſe: "This, no doubt," 'added I, "is, becauſe rhyme and meaſure, ſo "eaſy to be obſerved in the Chineſe language, "are impracticable in yours. You make very "good Chineſe verſes, which you inſcribe on "fans, or give to your friends—may I take "the liberty of aſking if you have ever made "any in the Tartar language?"

"I never attempted," ſaid the prince; "and "I do not know whether we have any rules "for that kind of writing—but who told you "that there were verſes and poets in the world? "confeſs that you have learned this only in "China."

"That is ſo far from being the caſe," ſaid I, "that I imagined verſes could not be made "in any language conſiſting only of mono-"ſyllables; but I was deceived in the ſame man-"ner as you are: I am going to repeat verſes to "you in two languages; and although you "cannot comprehend the ſenſe of them, you "will eaſily obſerve the cadence and rhyme."

'This experiment being made, I remarked 'that there were few tranſitions in the Tartar

'language, and that they were too fine and 'difficult to be caught; that this was the rock 'upon which moſt men of learning ſplit, and 'that writers might often be ſeen ſitting, with 'their pencil in their hands, ſtudying how to 'paſs from one ſentence to another; that, after 'all their ſtudy, they were obliged to eraſe 'what they had written; and that when they 'were aſked the reaſon, they could give no 'other than, *This ſounds badly*; *that is harſh*; '*this is not an uſual phraſe*; *we muſt connect our* '*ſentences in a different manner*, &c. The prince 'could not deny that his language had this in-'convenience, but added, that the ſame diffi-'culty did not attend converſation, and that 'they ſpoke without heſitation. "It would be "very ſtrange," replied I, "if a man who is "ſpeaking and relating any fact, or piece of "hiſtory, ſhould ſuddenly ſtop ſhort without 'being able to continue his diſcourſe; one "would be apt to believe him ſeized with a fit "of the apoplexy: but you ought to obſerve, "that thoſe who do not thoroughly poſſeſs your "language, generally drawl out the final let-"ters, and add the word *yala*, which has no "ſignification; if in a converſation they repeat "this uſeleſs word only two or three times,

"they

"they conſider it as very pardonable. I per-
"ceive, that thoſe who newly come from Tar-
"tary uſe it as often as others; which indeed
"proves that there are few tranſitions in your
"language; and, becauſe in compoſitions of
"any elegance an author dares not hazard the
"word *yala* (eſpecially ſince the emperor, your
"father, has brought it into diſcredit by avoid-
"ing to make uſe of it), authors find themſelves
"very much embarraſſed when they have oc-
"caſion to paſs from one ſubject to another."

'The prince replied, with a ſmile, that we
'were unequally matched, becauſe I was in his
'country, and he had never been in Europe:
"Had I travelled," ſaid he, agreeably, "I
"ſhould have returned loaded with the faults
"of your language, and ſhould have been able
"to confound you."

"You would not have been ſo loaded as you
"imagine," replied I: "language is there cul-
"tivated with care, and is not left to the ca-
"price of the public: we have, in the ſame
"manner as for the ſciences and *belles lettres*,
"an academy eſtabliſhed for reforming our
"language, and bringing it to perfection."—
"Stop," ſaid the prince: "if there are reform-
"ers for your language, it muſt have faults,

" and not a few."—" I have explained myſelf " badly," ſaid I; " this inſtitution was not in- " tended ſo much for *reforming* our language, " as for *confining* it within *proper bounds:* in " that reſpect, it reſembles your great rivers, " over which (though they roll their waters " with a majeſtic courſe) you appoint officers " to watch, leſt they overflow their banks, or " ſwell too much by the mixture of ſtrange " waters, and thereby loſe their purity and be- " come of leſs utility."

" But," continued the prince, " has your " language borrowed nothing from others? " have no words or expreſſions from other " kingdoms found their way into it? has it al- " ways been preſerved in its original purity?"

' I replied, that all the kingdoms of Europe ' being at firſt governed by the ſame prince, ' the reciprocal commerce of different nations ' had introduced common words, eſpecially in ' the arts and ſciences, according to the lan- ' guage of the nations which had firſt invented ' them. This acknowledgment the prince con- ' ſidered as a cauſe of triumph; and he cried ' out, that he had got the better. " We," ſaid ' he, " have taken very few words from the " *Moguls*, and ſtill fewer from the *Chineſe*; and

" the

" the few that are taken have been quite altered " by giving them a Tartar termination; but as " for you Europeans, you enrich yourſelves " with the ſpoils of your neighbours: after " this, with what face can you come here and " criticiſe the Tartar language for a few trifling " defects?"

'I will not enlarge farther on this ſubject,' ſays F. *Parrenin*, 'by relating the methods I 'was obliged to have recourſe to, in order to 'make the prince acquainted with the differ- 'ence between dead and living languages; for 'he had never heard of the former. Let it ſuf- 'fice to ſay, that our diſpute continued until 'he had received an anſwer from F. *Suarez*: 'he was very well ſatisfied with it, and began 'to have a better opinion of the European 'languages; that is to ſay, he ranked them im- 'mediately after his own, though he wiſhed to 'place the Chineſe between both; but I pro- 'teſted loudly againſt this injuſtice, and at the 'ſame time mentioned the number of am- 'biguities which are to be found in the Chi- 'neſe. " Well," ſaid he, ſmiling, " I give it " up. Let the Chineſe (who are not fond of " being contradicted on this point) defend " themſelves."

CHAP. III.

WESTERN CHINESE TARTARY.

THE vaſt country of the Moguls is bounded on the north by Siberia, on the eaſt by Eaſtern Chineſe Tartary, on the ſouth by the great wall and Leao-tong, and on the weſt by Independent Tartary. It was partly from the boſoms of theſe dry deſerts, that thoſe celebrated conquerors iſſued who made all Aſia tremble. The Mogul nation is ſubdivided into a multitude of others, who all ſpeak the ſame language, generally called the Mogul language: they have, it is true, ſeveral different dialects, which however does not prevent them from underſtanding one another. Theſe Tartars have neither towns, villages, nor houſes; they form themſelves only into wandering hordes, and live under plain tents, which they tranſport from one place to another, according as the temperature of the different ſeaſons, or the wants of their flocks require: they paſs the ſummer on the banks of their rivers, and the winter at the bottom of ſome mountain, or little hill, which ſhelters them from the ſharp and cutting north wind.

wind. Each of theſe tribes has its reſpective limits, and it would be an act of hoſtility towards their neighbours to go beyond them; but they are at full liberty to encamp wherever they chooſe within the circumference aſſigned them. They are naturally clowniſh, and dirty in their dreſs, as well as in their tents, where they live amidſt the dung of their flocks, which when dried they burn on their hearths inſtead of wood. Enemies to labour, they chooſe rather to be ſatisfied with the food which their flocks ſupply them, than take the trouble of cultivating the earth: it even appears that they neglect agriculture from pride.—When the miſſionaries aſked them why they did not cultivate at leaſt ſome gardens, they replied, that *the graſs was for beaſts, and beaſts for man.*

During the ſummer, they live only on milk, which they get from their flocks, uſing without diſtinction that of the cow, mare, ewe, goat and camel. Their ordinary drink is warm water in which a little coarſe tea has been infuſed; with this drink they mix cream, milk, or butter, according to their circumſtances. They have alſo a method of making a kind of ſpirituous liquor of ſour milk, eſpecially of that of the mare, which they diſtil after having allowed it to fer-

ment. Tartars of better condition, before they diſtil this ſour milk, mix with it ſome of the fleſh of their ſheep which has been alſo left to ferment. This liquor is ſtrong and nouriſhing: their moſt voluptuous orgies conſiſt in getting drunk with it.

The Moguls are free, open and ſincere. They pride themſelves chiefly on their dexterity in handling the bow and arrow, mounting on horſeback, and hunting wild beaſts. Polygamy is permitted among them; but they generally have only one wife. They burn the bodies of their dead, and tranſport the aſhes to eminences, where they inter them, and cover the grave with a heap of ſtones, over which they plant a great number of ſmall ſtandards. They are unacquainted with the uſe of money, and trade only by barter.

Although the Moguls might appropriate to themſelves the ſpoils of a great number of animals, the ſkins which they uſe for clothing are generally thoſe of their ſheep. They wear the wool inmoſt, and the ſkin on the outſide. They are very well acquainted with the art of preparing and whitening theſe ſkins. Some of the better ſort among them ſometimes uſe the ſkins of ſtags, does, or wild goats, of which they

they make dreſſes for ſpring; but whatever care theſe people take to prepare their ſkins, they always exhale a ſtrong and diſagreeable ſmell; on which account they are called by the Chineſe *Tſao-tatſe—Stinking Tartars.* Their tents almoſt always ſmell of their ſheep, and can ſcarcely be endured even by thoſe who have been long accuſtomed to them.

Theſe tents are however more commodious than the common tents of the Mantchews, which are compoſed only of double or ſingle canvaſs, almoſt like thoſe of our troops; theſe of the Moguls are circular, in form of the fruſtum of a cone, and covered with a large piece of white or gray felt. A round hole in the top gives a paſſage to the ſmoke, which riſes from a fire made in the middle of the tent: while the fire laſts, theſe portable huts are very warm; but they ſoon get cold, and if great care is not taken, people are in danger of being frozen to death in their beds. Theſe tents are equally inſupportable during the ſummer, both on account of the great heat concentred in them, and of the dampneſs, which cannot be prevented from penetrating them, and which reſults from the wet and dirt with which they are ſurrounded; ſuch however is the force of cuſtom and education,

education, that theſe people prefer their miſerable huts to the agreeableneſs and convenience of the Chineſe houſes, merely that they may enjoy the pleaſure of changing their habitation every ſeaſon.

The religion of the Mogul Tartars is confined to the worſhip of *Fo*. They have the moſt ſuperſtitious veneration for their *lamas*, who are clowniſh, ignorant and licentious prieſts, to whom they attribute the power of calling down hail or rain: to theſe *lamas* they give the moſt valuable of their effects in return for prayers, which they go about reciting from tent to tent. Theſe people are very devout, and continually wear hanging at their necks a kind of chaplet, over which they ſay their prayers.

All the Moguls are governed by *kans*, or particular princes, independent one of the other, but all ſubjected to the authority of the emperor of China, whom they conſider as the grand kan of the Tartars. When the Mantchews ſubdued China, they conferred on the moſt powerful of the Mogul princes the titles of *vang*, *peilé*, *peizé* and *cong*, which anſwer to our titles of *king*, *duke*, *count* and *marquis*; each of them had a revenue aſſigned him, but far inferior to the appointments of the Mantchew lords at Pe-king:

the emperor ſettled the limits of their reſpective territories, and appointed them laws, according to which they are at preſent governed: theſe tributary kans have not the power of condemning their ſubjects to death, nor of depriving them of their poſſeſſions; theſe two caſes of death and confiſcation are reſerved for the ſupreme tribunal eſtabliſhed at Pe-king for the affairs of the Moguls, to which every individual may appeal from the ſentence of his prince, who is obliged to appear in perſon whenever he is cited.

All the Mogul nation under the Chineſe government, may be divided into four principal tribes, which are the Moguls, properly ſo called—the *Kalkas*, *Ortous*, and the Tartars of *Kokonor*.

MOGULS.

ACCORDING to the map of Chineſe Tartary (taken from the memoirs of the Jeſuits, who firſt gave us an exact and particular account of it), the country of the Moguls extends more than three hundred leagues from eaſt to weſt, and two hundred from north to ſouth: it is encloſed between the country of the Ortous, the great wall, Eaſtern Tartary and the country of the Kalkas: theſe people compoſe forty-

forty-nine *ki*, or ſtandards; every ſtandard comprehends an indeterminate number of companies, each of which conſiſts of one hundred and fifty heads of families; and as theſe Tartar families are generally numerous, each company may be reckoned to contain one thouſand individuals: beſides theſe forty-nine ſtandards, there are five others, under the immediate government of the emperor of Chiña, and commanded by officers whom he ſends thither.

The beſt cultivated canton of all the Mogul territories is the diſtrict of *Çartching*, near the great wall, where the emperor goes every year to enjoy the pleaſure of hunting, and where he generally paſſes the ſummer; for that purpoſe, he has cauſed ſeveral beautiful pleaſure-houſes to be built there, the principal of which is *Geho*. This prince poſſeſſes extenſive domains in the country of *Cartching* and along the great wall: theſe lands belonged to his anceſtors, to whoſe lot they fell in the partition that was made at the time of the conqueſt of China. The emperor turns theſe patrimonial poſſeſſions to good account by means of the farmers which he ſends thither, and the produce of them is appropriated to the ſupport of his houſehold; for he never touches the revenues of the ſtate,

which

which are depoſited in the public treaſure, for the payment of the troops and officers of the empire. The number of cattle kept on theſe royal farms is immenſe; the miſſionaries were informed by ſome of the officers belonging to the paſtures, that they reckoned there one hundred and ninety thouſand ſheep, divided into two hundred and twenty-five flocks, and almoſt as many oxen and cows, divided into herds, each of which contained an hundred: the number of ſtallions there is ſtill more conſiderable. Theſe riches in farms, ſtuds and flocks make more impreſſion on the minds of the Tartar and Mogul princes, and render them much more ſenſible of the majeſty of the emperor, than all the magnificence of his court at Pe-king.

KALKAS.

THESE Tartars (who formerly compoſed a numerous tribe, conſiſting of more than ſix hundred thouſand families) inhabit to the north of the Mogul Tartars, whom we have juſt mentioned. Their country, which ſtretches as far as the kingdom of the *Eleuthes*, is near three hundred leagues in extent from eaſt to weſt. In this region was formerly ſituated, towards the

the 45th degree of north latitude, the city of *Karakun*—the ſeat of the empire of Zinghiſkan, and of that of his ſucceſſors.

The Kalkas live under tents along the banks of the rivers which water their country; that of *Kalka-pira* (though one of the ſmalleſt, and at preſent one of the leaſt frequented) has given its name to the whole nation. The moſt conſiderable of theſe rivers are the Kerlon, Toula, Touy and the Selingué; their banks are well inhabited, and they flow through extenſive plains, which are covered with rich paſtures; their waters are very wholeſome, and abound with excellent fiſh, eſpecially trout. The Kerlon runs from weſt to eaſt, and throws itſelf into the lake Koulon-nor, the waters of which again diſcharge themſelves into the river Saghalien by that of Ergoné. The Kerlon is not deep; it is almoſt every where fordable, and does not exceed ſixty feet in breadth: its banks afford the beſt paſtures in Tartary. On the northern ſide of it are ſeen the ruins of a large city, built by the Mogul ſucceſſors of the famous Coblai-kan; this city was ſquare, and about two leagues in circumference; its foundations, ſome pieces of the walls, and two pyramids

mids half in ruins, ſtill ſubſiſt; it was called *Para-hotun*, or *The City of the Tyger*.

The river Toula takes its courſe from eaſt to weſt, and is often broader, deeper and more rapid than the Kerlon; its banks are ſurrounded with woods and beautiful meadows. The mountains which hang over it on the northern ſide are covered with foreſts of aged firs, and have the ſame effect on the eye as an immenſe amphitheatre. This river, after having received the waters of the Selingué, loſes itſelf in the lake of Pai-cal, which is the largeſt of all Tartary. This lake is in the territories of the Muſcovites. Even the Selingué does not entirely belong to the Kalkas; for the Ruſſians are maſters of the lower part of this river, where they have built a ſmall city, called Selingeſkoi. The water of the Touy is equally pure and wholeſome; it waters plains as fertile as the Toula, and, after having traverſed ſeveral very extenſive cantons, ſuddenly loſes itſelf in the boſom of the earth, and never again appears.

The vaſt deſert which the Chineſe call *Chamo*, and the Tartars *Cobi*, occupies almoſt all the ſouthern part of the country of the Kalkas. This deſert is reckoned to be more than an hundred leagues in length from eaſt to weſt, and almoſt

almoſt the ſame in breadth from north to ſouth, and even more towards the weſtern part; it preſents nothing but immenſe plains of ſand, ſometimes moveable, ſometimes ſolid. Theſe plains are interrupted here and there by ſome little hills, on which are ſeen a few buſhes, but not a ſingle tree. This deſert is in general dry, and deſtitute of paſturage and water of every kind, except a ſmall number of pools in which the rain is collected, and a few bad wells that are ſometimes to be met with. Its ſituation is very high; and it may be eaſily perceived on leaving China, that one muſt aſcend conſiderably to croſs it; the cold here, on that account, is exceedingly ſharp, and continues very long. The great quantity of ſaltpetre with which the ſand is impregnated muſt greatly contribute to this temperature. On digging only a few feet below the ſurface, the earth may be found frozen in every ſeaſon of the year.

Theſe ſands are very inconvenient to travellers, and dangerous for horſes, numbers of which periſh every day. The neighbouring Tartars, when they traverſe them, generally make uſe of camels, becauſe theſe animals require little food, and can live without water for ſeveral days.

The

The war which the king of the Eleuthes carried on in 1688 againſt the Kalkas almoſt deſtroyed the whole nation. To avoid the purſuit of a ſuperior enemy, they begged the aſſiſtance of the Chineſe arms, and offered to ſubmit to the empire. Kang-hi undertook their defence, conquered the king of the Eleuthes, and kept the Kalka Tartars under his dominion, after having conferred upon their princes different titles of honour.

Theſe people have among them one of thoſe grand lamas called *hou-touctou*, whom they conſider as ſo many living *Fos*: he is lodged under a large tent, and ſhews himſelf to the public, lying on a kind of altar, where he receives with the greateſt indifference the adoration of all the Tartars.

He ſalutes no one, not even the princes, from whom he receives homage with all the dignity of a god. The infatuation of the Tartars, and their ſtupid veneration for this lama, occaſion a prodigious concourſe of ſtrangers at Iben-Pira, where he reſides. Bonzes from China, Indoſtan, Pegu, and many other far more diſtant countries may be ſeen there: the great number of tents that are erected around his, form a kind

of city, or fair, to which Muſcovite merchants ſometimes go to traffic.

This *hou-toucłou* is however but a lama of the ſecond order; for the lama who reſides on the river *Laſa* in Thibet is acknowledged his ſuperior; the latter is generally conſidered as the high-prieſt and ſupreme chief of the Tartar religion.

ORTOUS.

THE country of the Ortous (who inhabit to the north of the great wall, and to the weſt of the Moguls properly ſo called) is an hundred and ten leagues in extent from eaſt to weſt, and ſeventy from ſouth to north. Theſe people are divided into ſix ſtandards, which comprehend one hundred and ſixty-ſix companies, each compoſed of an hundred and fifty heads of families. The Ortous are of a free diſpoſition, extremely lively, and never ſubject to melancholy; they may be juſtly called the French of Tartary.

The emperor *Kang-hi*, in the courſe of his expedition againſt the Eleuthes in 1696, made ſome ſtay among the *Ortous*: of theſe people he gave the following account in a letter which he wrote to the prince, his ſon, who had remained at Pe-king: 'Hitherto,' ſays he, 'I had

'no

'no juſt idea of the Ortous; they are a very 'polite nation, and have loſt nothing of the 'ancient manners of the true Moguls. All their 'princes live in perfect union one with another, 'and know not the difference of *mine* and *thine*. 'A robber is never heard of among them, al- 'though they take no precautions to guard their 'camels and horſes: if by chance one of theſe 'animals ſhould ſtray, the perſon who finds it 'takes proper care of it until he diſcovers the 'owner, and reſtores it to him without accept- 'ing the leaſt gratuity. The Ortous are intel- 'ligent in every thing, eſpecially in the manner 'of rearing cattle. The greater part of their 'horſes are mild and tractable. The *Tchahar*, 'who live to the north of the *Ortous*, are cele- 'brated for breeding them with care and ſuc- 'ceſs; I believe however the Ortous ſurpaſs 'them in that reſpect; but, notwithſtanding 'this advantage, they are ſcarcely ſo rich as 'the reſt of the Moguls. They handle the bow 'very ungracefully, and in general acquit them- 'ſelves badly in all exerciſes of this kind; but 'their bows are remarkably ſtrong, and they 'hit a mark with wonderful addreſs. The air 'of this country is exceedingly wholeſome, the

'waters are excellent, and the proviſions here 'have an exquiſite taſte.'

TARTARS OF KOKONOR.

THESE Tartars (who are Eleuthes or *Kalmoucks* by nation, and who are at preſent ſubjects of the emperor) occupy an extenſive country to the weſt of China and the province of *Chen-ſi*, from which they are ſeparated by lofty mountains. They take their name from a lake in this country, called in their language *Kokonol*, or *Kokonor*, and which is one of the largeſt of Tartary. They are ſubject to eight princes, who are each independent of the other, and who are all of the race of the kan of the Eleuthes Tartars.

Theſe people derive their principal riches from the gold which is found mixed with the ſand of their rivers, and above all, with that of *Altang-kol*, or the *Golden River*. The gold-duſt which it furniſhes is the principal revenue of the princes of Kokonor, who employ their vaſſals during ſummer in collecting it. This labour is ſo much the leſs troubleſome, as the water of the river is ſhallow, and not above three feet in depth. A man during the four months employed in ſearching for this gold, may

may collect ten ounces, and even more of it, according to his activity, addreſs, or good fortune. The whole proceſs of this labour is very ſimple: the men who are employed in it carry the ſand from the bottom of the river, waſh it a little, and, retaining what appears to be gold, throw away the reſt; this gold, which is afterwards melted in crucibles, is reckoned to be exceedingly fine; the Tartars however ſell it for only ſix times its weight in ſilver. Abundance of gold is alſo found in ſeveral other rivers which water the neighbouring ſtates of the grand lama, and great quantities of it are tranſported to China.

One of the principal articles of the trade of Kokonor is a kind of napped woollen ſtuff, called *pou-lou*: it is manufactured by theſe Tartars, who have the art of dying it different colours; long dreſſes are made of it in the country, and it is generally uſed at Pe-king for covering ſeats. The famous Hoang-ho, or the Yellow River, has its ſource in this corner of Tartary.

ELEUTHES (*LATELY SUBDUED*).

THE Chineſe empire has been lately extended in Tartary by the celebrated conqueſt of the kingdom of the Eleuthes, made in 1759 by

the arms of the emperor KIEN-LONG, who has been forty-ſix years on the throne of China. The whole nation of the Eleuthes, who are known in Europe and Ruſſia by the name of *Kalmoucks*, may be divided into three branches, which have all proceeded from the ſame ſtem. The moſt weſterly (who at preſent are the moſt powerful and numerous) occupy the country contained between the Caſpian ſea, Muſcovy, Samarcand and Caſghar, and which extends towards the eaſt as far as a vaſt chain of mountains, ſuppoſed to be a continuation of Caucaſus. Every year during winter theſe Tartars encamp on the ſhore of the Caſpian ſea, near the village of Aſtracan, where they carry on a great trade. The ſecond diviſion of the Eleuthes inhabit to the eaſt, from the chain of mountains before ſpoken of, as far as another chain of lofty mountains, the moſt conſiderable of which are called *Altai*; many large rivers have their ſources in the latter, the principal of which are the *Oby* and *Irtis*. The king of theſe Eleuthes formerly kept his court towards the ſource of this laſt river. The country which theſe people inhabit is very extenſive, ſince it borders on the north with Muſcovy, and on the ſouth with the territories of the Uſbec Tartars: theſe are

the people whom *Kien-long* has lately obliged to ſubmit to the Chineſe government. The third branch of the Eleuthes inhabit to the weſt of China: we have juſt now ſpoken of them under the name of the Tartars of Kokonor, who for a long time have been ſubjects of the empire.

We ſhall not enter into a detail of the origin, progreſs and various events of that war; the whole account of it may be ſeen in the XI. Vol. of *The General Hiſtory of China*, under the years 1753—1759: we ſhall content ourſelves with mentioning the reſult of that conqueſt, and deſcribing the new poſſeſſions it procured to the Chineſe empire.

Beſides the vaſt extent of country which properly formed the kingdom of the Eleuthes, this ſtate poſſeſſed ſeveral other conſiderable territories, which have in the ſame manner fallen a prey to the conqueror: among this number are Little Boukaria, and the cities of Caſghar and Yerguen, with all their dependencies. The information we are going to give concerning this country could not have been taken from more authentic materials: we ſhall copy in part the letter in which the Chineſe general gives an account of his expedition to the emperor. 'The

'inhabitants of Haſhar *, as well as thoſe of 'Jerkim,' ſays the general,' ſubmitted to us with 'the greateſt demonſtrations of joy. I entered 'the city by one gate, and went out by another, 'while the people loaded me with every mark 'of honour; in all the ſtreets through which I 'went they ranged themſelves in two lines, fell 'on their knees, and remained in that poſture 'until I had paſſed: I from time to time addreſſed 'them, giving them every encouragement and 'conſolation that I could, and endeavoured to 'convince them of the happineſs they would 'enjoy, if they remained faithful to your ma-'jeſty.

'Your majeſty, no doubt, expects from me 'a particular account of the whole country that 'has been conquered: I ſhall endeavour to gra-'tify your curioſity, until ſome men of greater 'ability acquit themſelves of this duty. Two 'miſſionaries (Portugueſe Jeſuits) have been 'ſent to make a map of theſe countries.

* The *H* in the word *Haſhar*, and in general in all words of the Chineſe or Mantchew Tartar language, is pronounced ſtrong and aſpirated.—This city is called indifferently *Chaghar Caſchgar*, *Kaſkar*, and by the Mantchews *Haſheier*: in the ſame manner *Jerguen* is ſometimes called *Irguen*, ſometimes *Yarkan*, and by the Mantchews *Jerkim*.

'Beſides

'Beſides the principal cities of the Maho-
'metan canton (which are Haſhar and Jerkim),
'we are alſo maſters of ſeventeen cities, great
'and ſmall, and of ſixteen thouſand villages
'and hamlets. In all the diſtrict of Haſhar,
'there may be about fifty or ſixty thouſand
'families.

'I have cauſed others to inquire, and I have
'examined myſelf, with all the care, attention
'and accuracy poſſible, into every thing that
'relates to Haſhar; and I find that this city is
'ſituated a little to the north-eaſt of Pe-king*,
'and diſtant from *Sou-tcheou* (a city of Chen-ſi,
'the weſtermoſt of China) about ſix thouſand
'*lys*—ſix hundred leagues. Haſhar is ſome-
'thing more than ten *lys* in circumference;
'but its population is not proportionable to its
'extent: in the account I cauſed to be taken of
'its inhabitants, there were found no more
'than two thouſand five hundred families. To
'the eaſt of Haſhar are Ouchei and Akſou;
'between Haſhar and Akſou there are three
'cities and two large villages: the number of
'inhabitants in theſe cities and villages amounts
'in all only to about ſix thouſand families.

* The Chineſe general is miſtaken; the city of Pe-king is ſome minutes farther north than Caſghar.

'Weſt-

'Weſtward from Haſhar lies *Antchiien*; be-
'tween them there are alſo three cities, and
'two conſiderable villages; the number of their
'inhabitants taken together amounts to about
'two thouſand two hundred families. Haſhar
'is to the north of Jerkim; between them lie
'two cities and two villages, which together
'contain almoſt four thouſand four hundred
'families.'

Here the Chineſe general gives a liſt of the magiſtracies and municipal offices of Caſghar, and of the perſons appointed by him to fill them in the name and by authority of the emperor. He then continues thus:

'After having eſtabliſhed every regulation
'neceſſary to preſerve good order, I carefully
'examined what might accrue to your majeſty
'as annual tribute.—I have found that when
'*Kaldan-Tſereng* reigned over theſe Maho-
'metans, the tribute which the people of Haſhar
'were obliged to pay him amounted to 6700
'*tenke*; that this prince received alſo, by way of
'tribute for the territories dependant on this
'city, 40898 *pathma* of grain, 1463 *tcharak* of
'cotton, and 365 *tcharak* of ſaffron.

'I have here made uſe of many terms un-
'known to your majeſty; the explanation of

'them

'them is as follows: the *pathma* is a meaſure 'equal to forty-five of our theou or buſhels; 'the *tcharak*, a weight equivalent to ten Chi- 'neſe pounds; the *tenke*, a piece of money 'worth one of our *taëls* of ſilver (about ſix 'ſhillings ſterling), and a *kalabour* is a meaſure 'equal to five of our buſhels.

'Beſides that which I have mentioned, there 'is alſo a tribute from the *Koſaks* and the '*Tchokobaches*. Theſe two nations are obliged 'to give every year the ſum of 26000 *tenke*, for 'which they agree among themſelves: one 'year it is furniſhed by the *Koſaks*; the next by 'the *Tchokobaches*: the body of merchants, and 'thoſe who deal in cattle, proviſions and other 'things of the ſame kind, pay a ſeparate tribute 'of 20000 *tenke* per annum; they are beſides 'obliged to furniſh four pieces of tapeſtry, four 'pieces of a kind of velvet, twenty-ſix pieces 'of pluſh and other ſtuffs, and the ſame num- 'ber of pieces of felt, which the lamas and 'Muſcovites uſe for their head-dreſſes.

'Beſides the uſual taxes which the Eleuthes 'pay in common with others, every ten fami- 'lies among them are obliged to give ten ounces 'of gold; thoſe who have gardens or vineyards 'are obliged to give dried raiſins, of that kind

'the

'the colour of which is ſomething between blue 'and yellow: their tax is a thouſand pounds 'for every ſeven gardens or vineyards.

'Thoſe who properly compoſe the body of 'the merchants give every year, ſeparately and 'independent of other tribute, five hundred 'pounds of red copper; thoſe who carry on 'trade with *Ouentouſtan* (Indoſtan) or in Muſ-'covy, muſt give on their return a tenth of 'their profit; with regard to foreign merchants 'who come to traffic at Haſhar, they give only 'a twentieth part of their gain: ſuch is the 'uſage that I have found eſtabliſhed here; but 'it ſeldom happens that all theſe taxes are well 'paid. The inhabitants of this city are fewer 'in number and much poorer than they were 'in the time of *Kaldan-Tſereng*. I beg your 'majeſty to have compaſſion on theſe people, 'who, by the misfortunes of the preſent time, 'are become juſt objects of pity. The ſoil of 'this country is far from being rich: in good 'years it produces ſeven or eight returns; in 'common years, only five; and in bad years, 'three at moſt. I have let out the lands of the 'rebels to be cultivated, on condition that half 'of the profits ariſing from them ſhall be given 'to your majeſty.

'There

§ There is ſtill an eſſential article to be regu-
'lated in the conquered countries; it is that of
'money. It appears to me, that it would be
'proper to make a new coinage; the pieces
'uſed at Jerkim, Haſhar, Holien, and other
'neighbouring cities, are of copper, and weigh
'two of our *caches* *. Under *Kaldan-Tſereng*,
'they had inſcribed on one ſide the name of
'the prince, and ſome characters on the other:
'fifty of theſe pieces are equal to one *tenke*.
'As copper is ſcarce in this country, it will be
'ſufficient to coin ten thouſand *tenke*; that is
'to ſay, five hundred thouſand pieces of money
'of the ſmalleſt value. We have at Haſhar
'ſeveral cannons which are entirely uſeleſs and
'only fit to be melted; as they weigh ſeven
'thouſand pounds, we may get from them al-
'moſt five hundred thouſand pieces. By theſe
'precautions, good order will be eſtabliſhed,
'trade will be no longer interrupted, and the
'Mahometans will not be ſenſible that they
'have changed their maſter, but by the advan-
'tages which will ariſe to them from living
'hereafter under your laws. I think the fol-

* A piece of coin with a ſquare hole in the middle: it is the only real money the Chineſe have.

'lowing four Chineſe characters might be put 'on one ſide of the new coin—*Kien-long-toung-* '*pao*,' (copper money under *Kien-long*)' and on 'the reverſe, the name of Haſhar in the Mant-'chew and Mahometan languages.

'To keep the Mahometans in their duty, it 'might be proper to place good garriſons here 'and in the neighbouring cities: with regard 'to the proviſions neceſſary for their ſupport, 'I am of opinion that the Mahometans them-'ſelves ſhould be obliged to furniſh them at 'the current price. If unforeſeen circumſtances 'determine me to make any other regulations, 'I ſhall not fail to inform your majeſty of 'them, and to aſk further inſtructions. I ſhall 'depart in three days for Jerkim, where I hope 'to put matters on the ſame footing as I have 'done here.

'*From the camp before Háſhar, the 22 of the ſeventh moon.*'

(That is to ſay, the 13 of September 1759.)

CHAP.

CHAP. IV.

WILD ANIMALS OF TARTARY.

AFTER having deſcribed Chineſe Tartary, and given an idea of the different people by whom it is inhabited, it remains to deſcribe the wild animals that are found in theſe vaſt regions.—Game, and all thoſe animals which are hunted in Europe, are almoſt innumerable in the plains and foreſts of Tartary: thence every year is procured that aſtoniſhing number of hares, quails, pheaſants and ſtags which are ſeen at Pe-king during winter, expoſed, not only in the ſhops of thoſe who deal in proviſions, but alſo collected into enormous heaps in the principal ſtreets and public ſquares.

The *hoang-yang*, or yellow goats, are generally found in numerous flocks. Their hair is really yellow; but it is not ſo ſmooth as that of our common goats, to which they have an exact reſemblance both in ſize and figure. This animal is peculiar to theſe climates, and is ſomething between the antelope, deer and roe-buck. The males have horns, which ſeldom exceed a foot in length: they are about an inch in diameter towards the roots, and have knobs or rings

rings at certain ſpaces. Theſe goats are ſeldom found in the woods; they prefer deſert plains and valleys that have neither trees nor buſhes. All their defence conſiſts in their ſwiftneſs; they never advance many abreaſt, but follow one another in a line. As theſe goats are exceedingly wild, in grand hunting-matches they muſt be ſurrounded at a diſtance; for, as ſoon as they perceive a ſingle hunter, they betake themſelves to flight, and diſappear with the velocity of lightning; it is therefore very difficult to encloſe them in a plain.

As the hunters know that they retire in flocks to the valleys encloſed by the hills, they generally go thither in queſt of them; and as ſoon as they have diſcovered the place of their concealment, they retreat quickly, and form themſelves into a very large ring. The hunters at firſt keep at the diſtance of twenty or thirty paces one from the other; they afterwards ſlowly advance, contracting their ring gradually, and, by loud ſhouts, drive the goats towards the place where they wiſh them to be collected. Theſe rings ſometimes take in a ſpace of five or ſix leagues, and encloſe flocks of four or five hundred goats.

Wild mules, which the Chineſe call *ye-lo-tſe*, are very common in Tartary. They generally go

go in ſmall troops. When one conſiders this animal attentively, it may be eaſily perceived, that it differs from the domeſtic mule even in its exterior figure: its fleſh is alſo very different; for it is well taſted; and the Tartars, who often eat of it, think it as wholeſome and nouriſhing as that of the wild boar. Notwithſtanding all the care that has been taken, theſe mules could never yet be tamed, or accuſtomed to carry any burden.

Wild camels and horſes are found in great numbers towards the weſtern part of Tartary; ſome of them are alſo ſometimes ſeen in the territories of the Kalkas, near *Ha-mi:* they both have the ſame gait and figure as thoſe that are tame. The wild camels are ſo ſwift in running, that the beſt mounted hunters can ſeldom get within a bow-ſhot of them. The wild horſes always go in large troops. One would be almoſt induced to believe, that theſe animals are influenced by a ſtrong deſire of making proſelytes to their way of living: when they meet with any tame horſes, they ſurround them, and, having forced them into the middle, encloſe them on all ſides, and in that manner drag them along with them into their foreſts.

The *han-ta-hau* reſembles the elk; but it is unwieldy and lazy; ſome of them are killed which weigh more than the largeſt ox. The Solon Tartars are the moſt expert in hunting theſe animals; few of them are to be found in any of the other cantons: they are very fond of the neighbourhood of the mountain *Suelki*, and delight chiefly in bogs and miry places: they are eaſily hunted down; for, being naturally heavy, they are leſs able to diſengage themſelves from the mud, and to dart upon thoſe who attack them with bows and arrows.

The *choulon*, or *chelaſon*, is a ſpecies of the lynx, the ſkin of which is highly valued; it ſells at Pe-king for fifteen or twenty crowns, and is uſed for making great coats or cloaks. This animal is as tall as the largeſt wolf; its hair is long, ſoft and thick, and of a whitiſh gray colour. It is called *liu* by the Ruſſians, in whoſe territories numbers of them are found, the ſkins of which they ſell at Pe-king.

The *lao-hou*, or tygers, are the moſt ferocious of all theſe animals; their cry alone is ſo hideous, that it fills thoſe who are not accuſtomed to it with a ſecret horror, which they are not able to prevent; they are beſides, in China and Tartary,

Tartary, of prodigious ſize and agility, which renders them ſtill more formidable: their ſkin is almoſt always of a reddiſh-yellow colour, marked with large black ſtripes; ſome are however found the ſkins of which are white, variegated with black, and even gray ſtreaks. Theſe ſkins are preſerved entire, and uſed for ornaments in public ceremonies, or to adorn the open chairs in which the mandarins of arms are carried: in winter the princes at court cover thoſe cuſhions with them on which they generally ſit.

However fierce and untractable theſe animals may be, when they find themſelves encloſed by a circle of hunters divided into ſmall bodies (as happens in the grand hunting-matches of the emperor), they ſeem to be ſtruck with a kind of terror at the ſight of ſuch a number of enemies, all ready to direct the points of their lances againſt them. Far from imitating the ſtag and other animals of the like nature (which, when placed in the ſame circumſtances, run up and down without ceaſing, and try every means of eſcaping), the tyger ſquats down, and endures for a long while, without moving, the barking of the dogs, which are let looſe upon him; but afterwards, excited either by exceſs of

rage, or the neceſſity of defending himſelf, he darts forward, with prodigious leaps and incredible rapidity, to ſome body of hunters which he has fixed on; but they receive him with the points of their lances, and plunge them into his belly at the very moment that he is preparing to ſeize ſome one among them. Father Gerbillon, who had ſeveral times an opportunity of accompanying the emperor in his travels through Tartary, relates the manner in which this prince one day hunted the tyger.—'Somebody,' ſays he, 'came to inform the 'emperor, that a tyger had been diſcovered. It 'is a ſtanding order, that, when this is the caſe, 'people muſt be ſtationed to watch his mo-'tions, while others run to give the emperor 'notice, who generally quits every other ſport 'for this. His majeſty immediately approached 'the place where the tyger lay, and a commo-'dious ſpot was ſought out, from which he 'might take his aim in ſafety; for this kind of 'hunting is very dangerous; and every pre-'caution is neceſſary to prevent the hunters 'from being torn to pieces by the animal. The 'method they purſue is as follows:

'When they know the ſpot where the tyger 'lies, they conſider on what ſide it is moſt

'likely

'likely he will attempt to eſcape. When rouſed, 'he ſeldom deſcends to the valleys, but takes 'his courſe along the brows of the mountains; 'if there be a wood in the neighbourhood, he 'retires thither: he ſeldom flies far, and gene-'rally croſſes only from one ſide of the moun-'tain to the other, to conceal himſelf. Pike-'men, armed with broad-pointed lances, are 'poſted in thoſe places through which it is 'conjectured he will paſs; and ſmall bodies of 'them are alſo placed on the ſummits of the 'mountains: there are likewiſe guards on horſe-'back to obſerve where he may ſecrete him-'ſelf. All theſe people are ordered to ſhout and 'make a loud noiſe when the tyger approaches 'them, in order to frighten him, and make 'him fly towards the emperor's ſtation. This 'prince is ſurrounded by thirty or forty of the 'pikemen, armed with halberts or half-pikes, 'which they form into a kind of hedge, by 'reſting one knee on the ground, and preſent-'ing the points of their weapons towards that 'ſide where they ſuppoſe the tyger will ad-'vance: they are always in this poſture to re-'ceive him; for he ſometimes runs with ſuch 'rapidity, that he would not give them time to 'prepare for reſiſting his efforts, were they not

' continually on their guard. The emperor keeps
' behind the pikemen, accompanied by ſome of
' his domeſtics, who hold fuſees and carabines
' ready for him to fire.

' As ſoon as they had rouſed the tyger, he
' directed his courſe up the face of the moun-
' tain, and took ſhelter in a ſmall wood which
' was on the other ſide. As he had been nar-
' rowly watched, he was immediately purſued;
' and the emperor, ſurrounded by his pikemen,
' having advanced within muſquet-ſhot of him,
' a great number of arrows were diſcharged
' towards the place in which he had been ſeen
' to take refuge: at the ſame time, ſeveral dogs
' were let looſe, which diſlodged him a ſecond
' time: he however went no farther than the
' brow of the oppoſite mountain, where he
' crept into a ſmall thicket, from which he was
' driven with great difficulty. The horſemen
' poſted on the heights were obliged to advance
' and diſcharge arrows at random towards the
' place which he had been ſeen to enter, while
' the pikemen, who ſtood nearer, hurled large
' ſtones towards the ſame ſpot. This had nearly
' proved fatal to ſome of the horſemen; for the
' tyger, ſuddenly ſpringing up with a hideous
' yell, ruſhed towards them. In this dangerous

' ſituation,

'ſituation they were obliged to ſeek ſafety by 'making full ſpeed for the top of the mountain. 'The tyger was juſt about to ſeize one of them, 'who in flying had ſeparated from his compa-'nions, and every one gave him up for loſt, 'when the dogs, that had been let looſe in 'great numbers after him, and which purſued 'him very cloſely, obliged him to turn towards 'them. This movement gave the horſeman 'leiſure to reach the ſummit of the mountain, 'and to ſave his life.

'The tyger however returned ſlowly towards 'the place where he had firſt taken ſhelter. 'The emperor fired three or four times, and 'ſlightly wounded him; and the hunters were 'again obliged to roll ſtones towards the place, 'and to fire ſeveral random ſhots, till, worn 'out at length by theſe attacks, the tyger darted 'up from his covert, and ran towards the ſpot 'where the emperor ſtood. His majeſty took 'his bow and arrows, with a deſign to ſhoot, 'in caſe he ſhould advance near enough; but 'when he reached the bottom of the moun-'tain, he turned to the other ſide, and went to 'the ſame thicket in which he had been be-'fore. The emperor quickly croſſed the valley, 'and purſued the tyger ſo cloſely, that, per-

'ceiving him without any cover, he fired twice, 'and killed him on the ſpot. All the courtiers 'immediately haſtened to view the tyger, and 'by this mark of reſpect, to pay their compli-'ments to the emperor.'

Strangers are aſtoniſhed to ſee the boldneſs and intrepidity ſhewn by the Tartar horſes when they meet with any of theſe tygers. It is not that they do not appear frightened on the firſt appearance of theſe terrible animals; but they become inſenſibly accuſtomed to hear and ſee them, and their maſters employ a particular care in breeding them to this manner of hunting. The Tartars in general are very expert and ſkilful in the art of raiſing and breeding horſes, and they have them of all kinds and colours. They have a ſingular dexterity in taking them when they are wild, by throwing a rope with a running nooſe over their heads; they afterwards ſoon tame them, and train them for every requiſite purpoſe. They know how to enure them to cold and fatigue, and to accuſtom them to abſtinence; often, even at Pe-king, they are left without food from morning to night. They are acquainted with their diſeaſes, and the different remedies proper for each. The Tartar horſes are of a moderate height, but nowiſe to

be

be compared with thoſe of Europe for gracefulneſs and beauty; they are however vigorous, capable of ſuſtaining fatigue and long journies, and habituated to live on little food.

The *pao* may be conſidered as leopards, on account of their white ſkins interſperſed with ſmall red and black ſpots. They have the head and eyes of a tyger; but they have neither his ſtature nor voice.

Stags have multiplied prodigiouſly in the foreſts and deſerts of Tartary, which abound with a number of kinds, that differ from one another, either in their colour, ſize, or the form of their horns. The manner of hunting, called *tchao-lou*, or *calling the ſtag*, is very agreeable. Some Tartars put on artificial ſtags' heads, that have a great reſemblance to nature; and, placing themſelves in a thicket, imitate the cry which theſe animals uſe to invite the female. The males, imagining a female arrived, or on the point of arriving, immediately approach the place whence the cry ſeemed to proceed. At firſt, they ſtop at ſome diſtance, and anxiouſly conſider the ſpot where they diſcover the artificial heads: if they begin to throw up the earth with their horns, it is a ſure ſign that they are going to advance nearer; a

few moments after, they ruſh forward acroſs the thicket, which almoſt entirely conceals the hunters; but they ſave them part of the way by immediately firing upon them.

The *tael-pi* is an animal as ſmall as the ermine: cloaks are made of its ſkin, which are capable of defending both rain and cold. This kind of rat is very common in ſome cantons of the Kalkas. The *tael-pi* live under the earth, where they dig a continued ſeries of holes, equal in number to the males of which their troop conſiſts. One of them is always poſted without, to keep watch; but he flies and retreats below the earth, as ſoon as he diſcovers any one approaching: the *tael-pi*, however, ſpite of all their precaution, become the prey of the hunters. When the Tartars have found out the ſpot which they inhabit, they ſurround it, and open the earth in two or three places, throwing in lighted ſtraw to frighten theſe little animals, which, iſſuing in crowds from their ſubterranean retreats, ſuffer themſelves to be taken with facility in great numbers. Their ſkins are ſold cheap in the country, and even at Pe-king.

CHAP.

CHAP. V.

OTHER PEOPLE SUBJECTED TO THE CHINESE GOVERNMENT.

TO the preceding people we muſt ſtill add, as ſubjects of the empire, the *Si-fans*, the nation of the *Lo-los*, the *Miao-tſe* mountaineers, and the Indians of the weſtern part of *Formoſa*.

SI-FANS.

THE Si-fans, or Tou-fans, inhabit to the weſt of China and the provinces of Chen-ſi and Se-tchuen. Their country is only a continued ridge of mountains, encloſed by the rivers *Hoang-ho* on the north, *Ya-long* on the weſt, and *Yang-tſe-kiang* on the eaſt, between the 30th and 35th degrees of north latitude.

The Si-fans are divided into two kinds of people; the one are called by the Chineſe *Black Si-fans*, the other, *Yellow*—names which are given them from the different colours of their tents. The Black are the moſt clowniſh and wretched: they live in ſmall bodies, and are governed by petty chiefs, who all depend upon a greater.

The

The Yellow Si-fans are ſubject to families, the oldeſt of which becomes a lama, and aſſumes the yellow dreſs. Theſe lama-princes, who command in their reſpective diſtricts, have the power of trying cauſes, and puniſhing criminals; but their government is by no means burdenſome; provided certain honours are paid them, and they receive punctually the dues of the god Fo, which amount to very little, they moleſt none of their ſubjects. The greater part of the Si-fans live in tents; but ſome of them have houſes built of earth, and even brick. their habitations are not contiguous; they form at moſt but ſmall hamlets, conſiſting of five or ſix families. They feed a great number of flocks, and are in no want of any of the neceſſaries of life. The principal article of their trade is rhubarb, which their country produces in great abundance. Their horſes are ſmall; but they are well ſhaped, lively and robuſt.

Theſe people are of a proud and independent ſpirit, and acknowledge with reluctance the ſuperiority of the Chineſe government, to which they have been ſubjected: when they are ſummoned by the mandarins, they rarely appear; but the government, for political reaſons, winks at this contempt, and endeavours to keep theſe in-

intractable ſubjects under, by mildneſs and moderation: it would, beſides, be difficult to employ rigorous means in order to reduce them to perfect obedience—their wild and frightful mountains (the tops of which are always covered with ſnow, even in the month of July), would afford them places of ſhelter, from which they could never be driven by force.

The cuſtoms of theſe mountaineers are totally different from thoſe of the Chineſe.—It is, for example, an act of great politeneſs among them to preſent a white handkerchief of taffety or linen, when they accoſt any perſon whom they are deſirous of honouring. All their religion conſiſts in their adoration of the god *Fo*, to whom they have a ſingular attachment: their ſuperſtitious veneration extends even to his miniſters, on whom they have conſidered it as their duty to confer ſupreme power, and the government of the nation.

Some of their rivers waſh down gold mixed with their ſands: they are acquainted with the art of applying it to uſe, and form it into vaſes and ſmall ſtatues, of which they often make offerings to their idol; it even appears that the uſe of gold is very ancient among them; for Chineſe books relate, that under one of the em-

emperors of the dynaſty of *Han*, an officer having been ſent to the *Si-fans* to complain of the ravages committed by ſome of their chiefs, they endeavoured to appeaſe him by making him a preſent of a piece of gold plate, which the officer refuſed, telling the *Si-fans*, that rice ſerved up in golden diſhes was to him inſipid food.

Theſe people have loſt much of their ancient ſplendour; for the *Si-fans*, who at preſent are confined in a wild country, where they have not a ſingle city, enjoyed formerly an extenſive dominion, and formed a powerful and formidable empire, the chiefs of which have often given great uneaſineſs to the emperors of China. They poſſeſſed towards the eaſt ſeveral tracts of land, which at preſent make part of the provinces of *Se-tchuen* and *Chen-ſi*; they even extended their conqueſts to China, ſo as to render themſelves maſters of ſeveral cities of the ſecond claſs, of which they formed four principal governments: in the weſt, they ſeized upon all the countries which lie beyond the river *Yu-long*, and reach as far as the boundaries of Cachemir; but inteſtine diviſions inſenſibly weakened this great monarchy, and at length brought it to ruin. The Chineſe annals fix the epocha of its downfall about the year 1227: ſince that time,

time, the *Si-fans* have retired to their native mountains, where, from being a conquering and poliſhed people, they have again ſunk into their original barbarity.

LO-LOS.

THE *Lo-los* diſperſed throughout the province of *Yun-nan* compoſe a particular people, diſtinct from the Chineſe. They were formerly governed by their own ſovereigns; but they ſubmitted to the emperor of China, on condition of their having the ſeals, and enjoying for ever all the honours of Chineſe mandarins. The emperor ſtipulated in this agreement, that they ſhould be dependant on the governors of the province in civil affairs, in the ſame manner as Chineſe mandarins of equal rank; that beſides, they ſhould receive from him the inveſtiture of all their lands; in which however they were to exerciſe no juriſdiction without his conſent: the emperor engaged on his part to inveſt none but the neareſt heirs of each family.

The *Lo-los* are well made, and enured to labour. They have a particular language of their own, and a manner of writing which appears to be the ſame as that of the bonzes of Pegu

and Ava. Theſe cunning prieſts have inſinuated themſelves into the favour of the richeſt and moſt powerful of the *Lo-los* who inhabit the weſtern part of *Yun-nan*, and have introduced among them the worſhip and religious ceremonies of their country; they have even induced them to build large temples, the architecture of which is entirely different from that of the Chineſe.

The princes of the *Lo-los* are abſolute maſters of their ſubjects, and have the right of puniſhing them, even by death, without waiting for the anſwer of the viceroy: there are no deſpots more readily obeyed by their ſlaves, than theſe lords by their ſubjects.

Theſe princes have a great number of officers attached to their perſonal ſervice; they alſo appoint commanders to all the troops which they have under their inſpection: this militia is compoſed of cavalry and infantry, who are armed with bows and lances, and ſometimes muſquets. The iron and copper-mines which are contained in the bowels of their mountains, enable them to make their own armour. Theſe mountains alſo abound with mines of gold and ſilver.

The dreſs of the Lo-los conſiſts of plain drawers; a veſt of cotton, which hangs down

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to their knees, and a ſtraw hat; their legs are entirely bare, and they wear only ſandals: their princes dreſs after the Tartar faſhion, and generally uſe ſilk-ſtuffs.

The women have a long robe, which covers their whole body down to their feet; above which they tie a ſmall cloak that reaches no farther than the girdle. In this dreſs they appear on horſeback at marriage ceremonies, or when they pay viſits, accompanied by the females in their train, who are alſo on horſeback, and by ſeveral domeſtics.

MIAO-TSE MOUNTAINEERS.

UNDER the general name of *Miao-tſe* are comprehended ſeveral tribes, who differ from one another only by ſome particular cuſtoms. This half-barbarous people are diſperſed throughout the provinces of *Se-tchuen*, *Koei-tcheou*, *Hou-quang*, *Quang-ſi*, and on the frontiers of the province of *Quang-tong*. They often come down from their mountains, and make incurſions into the flat, open country, although the Chineſe, to reſtrain them, have built caſtles and fortreſſes in ſeveral places, in which numerous garriſons are maintained.—They are contented with putting a ſtop to their

ravages, without declaring open war againſt them; for they conſider them as ſubdued when they confine them within the limits of their own country; and when they commit any acts of hoſtility, they think it ſufficient to drive them back to their mountains, without attempting to force them from their places of retreat.

The Miao-tſé are under the government of princes, who have no leſs authority over their ſubjects than thoſe of the *Lo-los* have over theirs: they maintain a houſehold, officers and a regular militia; they have even under them ſeveral petty feudatory lords, who, although ſovereigns, are obliged to levy troops for them whenever they receive orders.

The uſual arms of the *Miao-tſé* are bows and half-pikes. Their horſes are much eſteemed by the Chineſe, on account of the nimbleneſs and agility with which they climb the mountains. When officers are choſen among them, the candidates are obliged to ride full ſpeed down the ſteepeſt declivities, and to clear at one leap very wide ditches in which large fires are kindled: theſe horſes are ſcarce in China, and are ſold at an exceſſive price.

The Miao-tſé, who inhabit the province of *Koei-tcheou*, towards *Liping-fou*, have houſes built

built of brick, which contain only one ſtory. In the lower part, they keep their horſes, oxen, cows, ſheep and hogs, which render their habitations exceedingly filthy and diſguſting, and diffuſe an infectious ſmell to the upper apartments: the Tartar princes, on this account, chooſe rather to lodge in the wretched barracks of the ſoldiers than in theſe houſes, which however appear to be pretty well built. Theſe *Miao-tſé* are collected into villages, and live in great harmony with one another. They cultivate the earth, make cloth, and manufacture a kind of carpets, which ſerve to cover them during the night. Their cloth is only a coarſe ſort of muſlin of little value; but their carpets are good and well woven. The Chineſe, who have been induced to keep up a kind of correſpondence with theſe Miao-tſé purchaſe the timber of their foreſts, which they cut down in their mountains, and deliver to the buyer by rolling it into the river that traverſes their country. When the Chineſe merchant receives it, he makes floats of it, and carries it off, after having left the price, which generally conſiſts of a certain number of cows, oxen and buffaloes. The *Miao-tſé* employ the ſkins of theſe animals for making breaſt-plates, which they cover with thin la-

mina of ſteel or copper: theſe breaſt-plates are heavy, but exceedingly ſtrong, and are much uſed by this people. The ordinary dreſs of the *Miao-tſé* of whom we are ſpeaking, conſiſts of a pair of drawers, and a kind of jacket which laps over their breaſt.

Thoſe who are diſperſed in that part of *Hou-quang* which is neareſt to the provinces of *Quang-tong* and *Quang-ſi* are equally independent, though they ſeem to acknowledge the juriſdiction of the Chineſe mandarins. They go bare-footed, and become ſo hardy by being accuſtomed to running among their mountains, that they climb the ſteepeſt rocks, and walk with amazing quickneſs over the rougheſt ground, without feeling the leaſt inconvenience.

The head-dreſs of their women is very ſingular. They place tranſverſely upon their heads a ſmall piece of board, about a foot in length, and five or ſix inches in breadth, over which they ſpread their hair, and fix it to the wood by means of wax. The *Miao-tſé* ladies conſider this as a charming head-dreſs, and do not ſeem to perceive the reſtraint to which it ſubjects thoſe who wear it; for they cannot lie down unleſs they place ſomething to ſupport their necks; and they are under the neceſſity of turning

ing their heads every moment when they walk in the highways, to avoid the buſhes with which their country is covered. They meet with ſtill greater difficulty when they have occaſion to comb their hair, which happens three or four times in a year; they are obliged to remain whole hours before a large fire to melt the wax and make it run off: after they have cleaned their hair, they arrange it anew, and again dreſs it in the ſame manner. This kind of hair bonnet is uſed only by young females: thoſe who are advanced in life pay leſs attention to dreſs, and are contented with turning their hair up and tying it in a knot on the top of their heads.

The greater part of the *Miao-tſé* are independent; but there are ſome of them who are ſubject to the Chineſe government.—Such are thoſe who live towards the middle, and ſouthern part of the province of Koei-tcheou, and who are under two diſtinct governments. Some of them are ſubject to the mandarins of the province, and make a part of the Chineſe people, whoſe cuſtoms they have adopted; a particular head-dreſs, different from the cap commonly worn by the Chineſe, is the only mark of diſtinction which they have preſerved. The reſt are ſubject to hereditary mandarins, who are

conſidered as naturalized, although Chineſe by extraction, as being deſcended from ſubaltern officers of the army of *Hong-vou*, on whom, as a reward for their ſervices, he conferred the government of a certain number of villages taken from the Miao-tſé. Theſe petty princes judge, in the firſt inſtance, the cauſes of their vaſſals, and have a right of puniſhing them, but not capitally. An appeal may be carried immediately from their tribunal to that of the *Tchi-ſou*, and they poſſeſs only the powers of the *Tchi-hien* *.

The Chineſe entertain the moſt ſovereign contempt for the whole *Miao-tſé* nation. They are, according to their account, a reſtleſs and ſtill barbarous people—men without faith or probity, and, above all, notorious plunderers: but Father Regis and the other miſſionaries who made a map of their country do not give them the ſame character.—They aſſure us, on the contrary, that they found the *Miao-tſé* an active, laborious and obliging people, and remarkably honeſt and punctual in reſtoring the baggage and other effects which they had en-

* Tchi-ſou, governor of a city of the firſt claſs. Tchi-hien, governor of a city of the ſecond.

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truſted to their care. Theſe mountaineers, on their part, no leſs deteſt the Chineſe, whom they conſider as harſh and ſevere maſters, who, unable to ſubdue them and reduce them to a ſtate of ſlavery, keep them blocked up in their country, and cut off from all communication with their neighbours.

The exiſtence of a free and independent people, like theſe mountaineers, in the boſom of an empire ſo powerful as China, may appear no doubt extraordinary to the politicians of Europe.—Perhaps they may ſay, *How is it poſſible, that emperors, whoſe wiſdom and zeal for the good of the public have been ſo much extolled, ſhould have ſuffered this nation of free-booters to exiſt ſo long? why have they not thought of employing that immenſe number of people with which China is over-ſtocked, to exterminate or ſubject theſe domeſtic enemies, who carry their ravages daily into the heart of the provinces?* Theſe reflections, which have been often made, appear natural; but, 'What may be expedient for our European 'governments,' ſays Father Parrenin, 'is not 'always ſo for that of China. Beſides the enor- 'mous expence which ſuch an enterprize would 'occaſion, it could be attended only with fatal 'conſequences.

'Let us ſuppoſe,' continues this celebrated miſſionary, 'that the emperor had a mind to 'march thither an hundred thouſand men taken 'from the lower claſſes of the people; he could 'not raiſe that number in the neighbourhood 'of the *Miao-tſé*, without cauſing agriculture 'to be neglected, and without interrupting in 'ſeveral provinces the tranquillity of commerce. 'It would be neceſſary therefore to procure re-'cruits from a diſtance, and to collect all the 'uſeleſs and worthleſs people in the different 'cities, together with the labourers, who go 'almoſt naked; to clothe and arm them; to ap-'point them officers, and to mix them with 'diſciplined troops who might confine them 'within proper bounds: without the laſt pre-'caution, this multitude would ſoon ſpread on 'all ſides, and commit depredations on the level 'country.

'Let us ſuppoſe, farther, that this armed 'mob ſhould have the courage to climb theſe 'awful and hideous mountains, it is certain, that 'at firſt a great number of them muſt periſh in 'the attempt; and ſhould the aſſailants retreat, 'they would be baffled in their enterprize. But 'what would become of theſe fugitives? what

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'deſolation would they not carry into all the 'neighbouring countries?

'Should they ever be brave enough to com- 'pel the *Miao-tſé* to cede their country to them, 'charmed at finding cottages ready to receive 'them, lands cultivated, flocks and every ne- 'ceſſary of life, they would eſtabliſh themſelves 'there, and become, in fact, *Miao-tſé*, more 'dangerous and formidable than thoſe they had 'expelled.

'Beſides, however troubleſome neighbours 'the *Miao-tſé* may be, perhaps it would not be 'for the advantage of China to exterminate 'them entirely. The mountains which they in- 'habit abound with bears, tygers and leopards, 'which they deſtroy in their frequent hunting- 'excurſions: were the mountains deſerted, 'theſe ferocious animals would become nume- 'rous, and afterwards overſpread and ravage 'the neighbouring countries: it is therefore ne- 'ceſſary that all theſe narrow paſſes ſhould be 'inhabited; but whatever people may poſſeſs 'them, they will ſoon become ſavage and in- 'dependent, by favour of the vaſt extent of 'territory which theſe mountains incloſe, and 'of the difficulty there is to penetrate them.'

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Whatever juſtneſs and ſolidity theſe reflections of Father Parrenin may appear to have, it is however certain, that a recent event has proved the falſity of the opinion entertained, that it was impoſſible for the Chineſe ever to ſubdue the *Miao-tſé*. Theſe formidable mountaineers, who enjoyed liberty and independence for two thouſand years, have been at length ſubjected. This glorious event muſt, in the judgment of the Chineſe, form one of the moſt memorable epochas in their hiſtory; and the name of KIEN-LONG will be ranked by them among thoſe of their moſt celebrated emperors: his active genius, fruitful in reſources, and firm and perſevering in its plans, brought about this happy and important revolution. The moſt powerful and intractable of the *Miao-tſé* had formed on the frontiers of Se-tchuen and Koei-tcheou, two petty ſtates; one of which was called the Greater Kin-tchouen; the other, the Leſs.—Each of theſe ſtates was governed by a diſtinct prince. About twenty-five years ago *, the *Miao-tſé* made ſome devaſtations in the territories of the empire; upon which an army was

* This detail is extracted from a letter written from Peking in 1777.

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ſent againſt them. The firſt general who attacked them was defeated, and had his head cut off. His ſucceſſor, more artful, entered into a treaty with theſe half-ſavages, and cauſed rich preſents to be diſtributed among them, with which they retired to their mountains. Care was taken to inform the emperor, that the *Miao-tſé* had returned to their duty; and that they had laid down their arms, and acknowledged his authority. However, hoſtilities commenced a few years after. The emperor on this was highly incenſed; formed a reſolution of extirpating theſe turbulent ſubjects; ſent another army againſt them, divided into three bodies, each conſiſting of forty thouſand men, and ordered the commander in chief (General *Ouen-fou)* to climb their frightful mountains. The enemy, to allure him with the greater confidence, made but a faint reſiſtance in the firſt defile. After having made their way through it, the general and his troops found themſelves in a narrow paſs, where they had nothing before them but other ſteep rocks: the *Miao-tſé* then ſhewed themſelves in great force, blocked up every paſſage and outlet, and when the Chineſe were almoſt exhauſted by famine, attacked them ſword in hand, and made ſuch ſlaughter, that

that they did not ſuffer a ſingle man to eſcape. It was not known until ſeveral years after in what manner they had treated General *Ou-en-fou*. The two other generals, who did not ſupport him, were puniſhed; one being ſtrangled, and the other ſent into baniſhment.

The emperor at length appointed *Akoui* generaliſſimo of all his forces; he could not have made a more judicious choice. *Akoui* was a man of great coolneſs and of unſhaken conſtancy, whom nothing could diſcourage, and who was not afraid of diſobliging the emperor, ſhould the good of the ſervice require him to purſue any plan contrary to his inclination. The new general penetrated into the mountains by the ſame route as his predeceſſor; but he took care to make himſelf maſter of all the neighbouring rocks, by ordering ſome of his troops to climb them, and to preſerve a retreat. This firſt diſplay of ability let the *Miao-tſé* know what kind of a general they had to encounter. *Akoui* acted with the greateſt caution; he remained two or three months before one rock, and if he at length diſcovered that it was in the leaſt acceſſible, he took advantage of night, or a thick fog, to cauſe a ſufficient number of ſoldiers to gain its ſummit: he never retreated; each

each ſtep he advanced, was ſo much ground loſt to the enemy. By perſiſting reſolutely in following this plan of operation, the general at length accompliſhed his deſign, and ſubdued theſe ſavage mountaineers, after having driven them into their inmoſt retreats. One of the princes who governed them periſhed in the courſe of the war; the other was taken and conducted to Pe-king, with his whole family. This conqueſt was finiſhed in the year 1776 *.

The *Miao-tſé*, to defend their liberty and country, did every thing that could be expected from human valour; even their women fought with the moſt obſtinate fury. The following ſtory is related of one of theſe female patriots.—Force and ſtratagem had been employed for two months to get poſſeſſion of a ſmall fort built on a very high rock; but without ſucceſs. One morning, at day-break, ſome of the ſoldiers on guard, being alarmed by a noiſe like that of a perſon ſtepping with great caution, approached ſoftly, when they thought they perceived ſomething in motion Two or three of

* Thoſe who are deſirous of fuller information reſpecting this war may conſult the XI. Vol. of *The General Hiſtory of China*, page 588, and *New Memoirs of China*, Vol, V.

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the nimbleſt, by the help of cramp-irons fixed to their ſhoes, ſcrambled up the rock a little way on that ſide whence the noiſe ſeemed to proceed, when they diſcovered a woman, who was drawing water. They immediately ſeized her, and aſked who compoſed the garriſon that for a long time had made ſuch an obſtinate reſiſtance in the fort.—*I*, ſaid ſhe, *I alone*; *but being in want of water, I came hither to fetch ſome, without expecting to meet you.* She then diſcovered to them a ſecret path, by which they were conducted into the fort where ſhe had remained alone, and of which ſhe had been the whole defence; ſometimes firing her muſquet, at others, tearing off fragments from the rock, which ſhe rolled down on the ſoldiers who in vain attempted to climb it.

CHAP. VI.

THE ISLAND OF TAI-OUAN, OR FORMOSA.

IT is very aſtoniſhing, that the Chineſe ſhould have been ſo late in diſcovering the iſland of Formoſa, which, if we may uſe the expreſſion, lies almoſt at their door; being only about thirty

thirty leagues diſtant from the coaſts of the province of Fo-kien. They did not know of its exiſtence until the year 1430. This iſland, ſituated between 22° 8′ and 25° 20′ of north latitude, is about eighty-five leagues in length, and twenty-five in breadth. A long chain of mountains, which runs from north to ſouth, divides it into two parts—the eaſtern and weſtern. The Dutch formed an eſtabliſhment in the weſtern part in 1634, and built the fort of Zealand, which ſecured to them the principal port of the iſland; but they were driven from thence in 1659, or 1661, by a celebrated Chineſe pirate, who made himſelf maſter of all the weſtern part, which afterwards ſubmitted in 1682 to the authority of *Kang-hi*, emperor of China.

This weſtern part of Formoſa is divided into three diſtinct governments, all ſubordinate to the governor of Taï-ouan, the capital of the iſland, who is himſelf ſubject to the viceroy of the province of Fo-kien. The capital is large, well peopled, and a place of great trade: it is equal to ſome cities of the firſt claſs in China. Every neceſſary of life may be found in it, whether the natural productions of the iſland, ſuch as rice, ſugar, tobacco, ſalt, ſtag's fleſh

dried, fruits of all kinds, abundance of medicinal herbs, cotton cloth, hemp, the bark of different trees; or foreign commodities imported thither, ſuch as Chineſe and Indian cloths, ſilk ſtuffs, varniſh, porcelain, various kinds of European goods, &c. The greater part of the ſtreets are as ſtraight as if laid out with a line, and are all covered during ſeven or eight months in the year, to moderate the exceſſive heat of the ſun. Theſe ſtreets are thirty or forty feet broad, and ſeveral of them are about a league in length; they are almoſt all bordered with houſes belonging to the merchants, or rich ſhops, in which are diſplayed ſilk ſtuffs, porcelain, lacquer-ware, and other kinds of merchandize, all ranged with great order and ſymmetry: they have the appearance of ſo many galleries ornamented in the ſame manner; and one might walk through them with much pleaſure, were not the pavement bad, and the crowd of paſſengers ſo great. The houſes for the moſt part are built of clay and bamboo-reeds, and are only thatched with ſtraw; but the awnings with which the ſtreets are covered leave nothing to be ſeen but the ſhops. There is only one beautiful houſe in the whole city, which was built by the Dutch when they were

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maſters of the iſland: it is a large edifice, three ſtories high, and defended by four demi-baſtions. This capital has neither walls nor any kind of works; its harbour is good, and ſhelters veſſels from every wind; but the entrance of it becomes every day more difficult. This port formerly could be entered by two paſſages; one of which was called *Ta-kiang*, and had water ſufficient to float the largeſt veſſels; the other, which is named *Loulh-men*, has a rocky bottom, and never above nine or ten feet depth of water, even at ſpring-tides. The firſt of theſe entrances is become impaſſable, as it has often only four or five feet of water, and ſeldom above ſeven or eight: the ſand that is continually waſhed into it by the ſea muſt ſoon choak it up entirely. At the mouth of this paſſage the Dutch built the fort of Zealand; but it is become uſeleſs, ſince large veſſels cannot approach it.

That part of Formoſa which the Chineſe poſſeſs preſents extenſive and fertile plains, watered by a great number of rivulets that fall from the eaſtern mountains. Its air is pure and wholeſome, and the earth produces in abundance, corn, rice and the greater part of other grains.

Moſt of the Indian fruits are found here, ſuch as oranges, bananas, pine-apples, guavas, papaws, cocoa-nuts; and part of thoſe of Europe, particularly peaches, apricots, figs, raiſins, cheſtnuts, pomegranates, water-melons, &c. Tobacco, ſugar, pepper, camphire, and cinnamon are alſo common. Horſes, ſheep and goats are very rare in this iſland; there are even few hogs, although theſe animals abound in China: domeſtic poultry, ſuch as fowls, geeſe and ducks, are exceedingly plenty; pheaſants alſo are ſometimes ſeen, and monkeys and ſtags have multiplied ſo much, that they wander through the country in large flocks.

The inhabitants of Formoſa rear a great number of oxen, which they uſe for riding, from a want of horſes and mules: they accuſtom them early to this kind of ſervice, and by daily exerciſe, train them to go as well and as expeditiouſly as the beſt horſes: theſe oxen are furniſhed with a bridle, ſaddle and crupper. A Chineſe looks as big and proud when mounted in this manner, as if he were carried by the fineſt Barbary courſer.

Wholeſome water fit for drinking is the only thing wanting in the iſland of Formoſa: it is very extraordinary, that every kind of water in

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it is a deadly poiſon to ſtrangers, for which no remedy has hitherto been found. 'One of the 'governor's ſervants,' ſays Father de Mailla, 'whom I had in my train (a ſtrong and robuſt 'man), truſting too much to the force of his 'conſtitution, would not believe what had been 'told him concerning this water; he drank 'ſome of it, and died in leſs than five days, 'after every medicine and antidote had been 'adminiſtered without ſucceſs. There is none 'but the water of the capital which can be 'drunk: the mandarins of the place therefore 'always took care to tranſport a ſufficiency of 'it in carts for our uſe.' F. de Mailla ought to have informed us, whether this water has the ſame effect on *natives* of the country. He adds, that at the bottom of a mountain a league diſtant from *Fong-kan-hien*, there is a ſpring that produces a ſtream-the water of which is of a whitiſh blue colour, and ſo noxious, that no one can approach it.

There are few mulberry-trees in Formoſa, conſequently little ſilk is made in the country; numerous manufactures however would ſoon be introduced into it, were the Chineſe permitted indiſcriminately to tranſport themſelves thither, and to form eſtabliſhments in the iſland.

Thoſe who go to it muſt be protected bypaſſports from the Chineſe mandarins, and theſe paſſports are ſold at a dear rate; ſecurities are beſides required. This is not all: when they arrive, money muſt be given to the mandarins who are appointed to examine thoſe who enter or quit the iſland, and who generally diſcharge this duty with the moſt rigid ſeverity. If they give no preſent, or offer only a trifle, they meet with little mercy, and are ſure to be ſent back, whatever paſſport they may have. The Chineſe, through policy, connive at theſe exactions, to prevent too great a number of people from emigrating to this iſland, which is rendered a place of great importance by its proximity to China.

They fear, and with great reaſon (eſpecially ſince Tartar emperors have been on the throne), that if any revolt ſhould happen in Formoſa, its influence might ſpread, and occaſion great diſturbance in the whole empire: on this account, the Tartars keep a garriſon there of ten thouſand men, which they take care to change every three years, or even oftener, if they judge it neceſſary.

Beſides the capital, of which we have ſpoken, the Chineſe have alſo two other cities, and ſome vil-

villages, where they inhabit alone; for they do not permit the Indians, who are their ſubjects, to live among them: they ſuffer none to remain but thoſe who are either their ſlaves or domeſtics. Theſe Indians are united into forty-five villages, thirty-ſix of which lie to the north, and nine towards the ſouth. The northern villages are very populous, and the houſes are built almoſt after the Chineſe manner. The habitations of the ſouthern iſlanders are only heaps of huts, or cottages of earth: in theſe huts they have neither chairs, benches, tables, beds, nor any piece of furniture; the middle part is occupied by a kind of hearth, or chimney, raiſed two feet high, and conſtructed of earth, upon which they dreſs their victuals. Their ordinary food is rice, other ſmall grain, and the game which they catch by courſing or kill with their arms. Theſe iſlanders run with ſuch ſurpriſing ſwiftneſs, that they can almoſt outſtrip the fleeteſt greyhound. The Chineſe attribute this agility to the precaution they take of confining their knees and reins by a cloſe bandage until the age of fourteen or fifteen. Their favourite arms are lances, which they dart to the diſtance of ſixty or eighty feet, with the greateſt dexterity and preciſion. They uſe bows and arrows,

and can kill a pheaſant on wing with as much certainty as an European ſportſman could with a fuſee. Theſe people are very dirty in their manner of eating; they have neither plates, diſhes nor ſpoons, nor even the ſmall ſticks uſed in China; whatever they dreſs is placed on a plain board, or mat, and they make uſe of their fingers for conveying it to their mouths; they eat fleſh half raw, and, provided it has been only preſented to the fire, it appears to them excellent. Their beds are formed of freſh-gathered leaves. They go almoſt naked, and wear only a piece of cloth, which hangs from their girdle to their knees. Thoſe among them who, according to the judgment of the chiefs of the village, have borne away the prize for agility in running, or dexterity in the chaſe, obtain the honourable privilege of making on their ſkin, by a very painful operation, ſeveral fantaſtical figures of flowers, trees and animals: all have the right of blackening their teeth, and of wearing ornaments of bracelets and crowns made of ſhells and cryſtal.

The iſlanders who inhabit the northern part, where the climate is ſomething colder, clothe themſelves with the ſkins of the ſtags which they kill in hunting: they make a kind of dreſs

of

of them, without ſleeves, that pretty much reſembles a dalmatic*. They wear on their heads caps in the form of a cylinder, made of palm-leaves, and ornamented with ſeveral crowns placed one above another, on the top of which they fix plumes compoſed of the feathers of a cock or pheaſant.

The marriage ceremonies of the inhabitants of Formoſa approach near to the ſimple laws of nature: they neither purchaſe, as in China, the women whom they eſpouſe, nor does intereſt ever preſide over their unions; fathers and mothers are ſcarcely ever conſulted. Has a young man a mind to marry, and has he at length fixed his affection on a young girl; he appears for ſeveral days following near the place where ſhe lives, with a muſical inſtrument in his hand. If the young woman is ſatisfied with the figure of her gallant, ſhe comes forth and joins him: they then agree, and ſettle the marriage contract. After this they give notice to their parents, who prepare a wedding-dinner, which is always given in the houſe where the young woman reſides, and where the bridegroom re-

* A veſtment without ſleeves, worn at the altar by the Roman clergy.

mains, without returning again to his father. The young man afterwards conſiders the houſe of his father-in-law as his own; he becomes the whole ſupport of it, and he has no farther connection with that of his father; like married women in Europe, who generally quit their paternal home in order to live with their huſbands. Theſe iſlanders therefore ſeldom offer up vows for obtaining male children; they prefer daughters, becauſe they procure them ſons-in-law, who become the ſupports of their old age.

Although theſe iſlanders are entirely ſubjected to the Chineſe, they ſtill preſerve ſome remains of their ancient government.—Each village chooſes three or four old men from among thoſe who have the greateſt reputation for probity. By this choice they become the rulers and judges of the reſt of the hamlet; they have the power of finally determining all differences; and if any one ſhould refuſe to abide by their judgment, he would be immediately baniſhed from the village, without hopes of ever being able to re-enter it, and none of the inhabitants would afterwards dare to receive him.

The natives of Formoſa pay in grain the tribute impoſed on them by the Chineſe. To regulate

regulate every thing that concerns the laying on and collecting of this impoſt, government have eſtabliſhed a Chineſe in every village, who is obliged to learn the language, and act as interpreter to the mandarins. Theſe interpreters are moſt cruel extortioners to the miſerable people, whom they ought rather to protect: they are ſuch inſatiable leeches, that they can ſcarcely ever be ſatisfied. This daily and domeſtic tyranny has already cauſed the defection of three villages in the ſouthern part of the iſland, where formerly there were twelve. The inhabitants of theſe villages revolted, expelled their interpreters, refuſed to pay tribute any longer to the Chineſe, and have united themſelves to the independent nation in the eaſtern part of the iſland.

It was in the iſland of Formoſa, that John Struys affirms to have ſeen with his own eyes a man who had a tail more than a foot in length, covered with red hair, and greatly reſembling that of an ox. This man with a tail ſaid, that his deformity, if it was one, proceeded from the climate, and that all thoſe of the ſouthern part of the iſland were born with tails like his.—But John Struys is the only author who atteſts the exiſtence of this extra-

ordinary

ordinary race of men: no other writer who has ſpoken of Formoſa makes the leaſt mention of them. Another circumſtance, no leſs ſingular, and which appears to be little better authenticated, is, that in this iſland women are not permitted to bring forth children before they are thirty-five, although they are at liberty to marry long before that age. Rechteren * thus expreſſes himſelf concerning this ſtrange cuſtom:

'When women are firſt married, they bring 'no children into the world; they muſt, before 'that is permitted, have attained the age of 'thirty-five or thirty-ſeven. When they are 'big with child, their prieſteſſes pay them a 'viſit, and tread on their bellies with their feet, 'if it be neceſſary, and make them miſcarry, 'with perhaps greater pains than they would 'have in being brought to bed. It would be 'not only a ſhame, but an enormous crime 'to bring forth a child before the term pre-'ſcribed. I have ſeen ſome females who had 'already deſtroyed the fruit of their womb 'fifteen or ſixteen times, and who were big for

* Collection of the Voyages of the Dutch Eaſt-India Company, Vol. V. page 96.

'the

'the ſeventeenth when it was lawful for them 'to bring forth a living child.'

To our deſcription of Formoſa, we ſhall add the following account of the dreadful diſaſter that lately befel this unhappy iſland. The details were conveyed to us by a letter from Peking, addreſſed to Mr. Bertin, and dated the 14 of July, 1782.

'The waters of the ocean have well nigh de-'prived China of one of its moſt valuable ma-'ritime poſſeſſions. The iſland of Tay-ouan, 'known in Europe by the name of Formoſa, 'has been almoſt ſwallowed up by them. It has 'been reported here, that part of the mountain 'which divides the iſland has ſunk and diſap-'peared; that the reſt has been overturned, and 'that the greater part of the inhabitants have 'periſhed. Such have been for ſome days the 'popular reports in this capital. Government 'however has put a ſtop to them by informing 'the public of the real truth; ſuch as it is has 'been announced to the emperor by the officers 'who have this ſmall portion of his territories 'under their juriſdiction. I cannot do better 'than tranſcribe what they have written.

'The diſpatches of the Chineſe officers, ad-'dreſſed to the emperor, run thus:

"*BECHEN*,

" *BECHEN*, governor-general of the pro-
" vinces of *Fo-kien* and *Tche-Kyang-ya*, viceroy
" of *Fo-kien*, and others, make known to your
" majeſty, the diſaſter that has lately befallen
" the iſland of Tay-ouan. *Mon-ha-hon*, and
" other principal officers of this iſland, have
" acquainted us, that on the 21ſt of the fourth
" moon," (May 22d, 1782) " a moſt furious
" wind, accompanied with heavy rain and a
" ſwell of the ſea greater than ever remembered,
" had kept them under continual apprehenſion
" of being ſwallowed up by the waves, or buried
" in the bowels of the earth, from the hour of
" *yn*, until the hour *ouei* *. This dreadful tem-
" peſt ſeemed to blow at the ſame time from the
" four cardinal points of the compaſs, and con-
" tinued with equal violence during the above-
" mentioned time. The buildings where the
" tribunals were held, the public granaries, the
" barracks, ſalt-warehouſes and works, have
" been totally deſtroyed, and every thing they
" contained is loſt: warehouſes and work-ſhops,
" as well as private houſes, for the moſt part,

* The hours of the Chineſe are double ours: the hour *yn* begins at three in the morning, and ends at five; *ouei* begins at three in the afternoon, and ends at five.

" preſent

" preſent nothing but ruins and heaps of rub-
" biſh. Of twenty-ſeven ſhips of war which
" were in the harbour, twelve have diſappeared;
" two others have been daſhed to pieces, and ten
" are ſhattered in ſuch a manner, that they are
" rendered entirely unfit for ſervice; other
" ſmaller veſſels of different ſizes, above an
" hundred in number, have ſhared the ſame
" fate; eighty have been ſwallowed up; five
" others, which had juſt taken in a lading of
" rice for Fo-kien, have ſunk, and their car-
" goes, which amounted to 100,000 buſhels,
" are wholly loſt. With regard to other veſſels,
" whether ſmall or great, which had not en-
" tered the harbour, ten or twelve of the largeſt
" are reckoned to have been ſwallowed up;
" thoſe of inferior ſize, as well as a prodi-
" gious number of barks, boats and other ſmall
" veſſels of different kinds, have diſappeared,
" without leaving the leaſt piece of wreck be-
" hind them. As the whole iſland has been co-
" vered with water, the proviſions have been
" either ſwept away, or ſpoilt ſo as to render
" them prejudicial to the health of thoſe who
" uſe them in their preſent ſtate. The crops
" are entirely loſt. When we ſhall have been
" in-

" informed of particulars, we ſhall not fail to
" give your majeſty the earlieſt intelligence of
" them."

" After having received this letter from *Mon-*
" *ha-hoh*, and the other principal officers reſiding
" at *Tay-ouan*, I employed the utmoſt diligence
" to give every aſſiſtance in my power to this un-
" fortunate iſland; and I ordered the travelling
" commiſſary, and Trey-ouer, general of the
" province, to get particular information of
" the number of thoſe who have periſhed, of
" the houſes deſtroyed, and of the quantity
" of ſalt and other proviſions that has been loſt:
" I have likewiſe enjoined them to rebuild
" with the utmoſt expedition, the tribunals,
" granaries and other public edifices; to diſ-
" patch proper perſons to ſearch for the veſſels
" and ſhips that have diſappeared; to repair
" thoſe which are not altogether unfit for ſer-
" vice, and to ſend immediately to the neigh-
" bouring countries for ſalt and other neceſſary
" proviſions; but, above all, to aſcertain, in the
" moſt accurate manner, the different loſſes
" ſuſtained by the inhabitants, and the preciſe
" number of people that have periſhed, in order
" that I may be able to give the fulleſt in-
" formation to your majeſty."

' The

'The emperor of China cauſed a particular 'detail of theſe loſſes to be publiſhed, together 'with the following letter:

"TCHANG-YU, &c. Tchem-hoeï-Thon-"Tſong-tou of Fo-kien, and others, have in-"formed me of the diſmal event that hath taken "place in the iſland of Tay-ouan, which is "a diſtrict of the province of Fo-kien. They "have written to me, that on the 21ſt of the "fourth moon." [Here the emperor repeats 'what is contained in the preceding letter, and 'continues thus:] "I command Tſong-tou to "get the beſt information he can of the dif-"ferent loſſes ſuſtained by the inhabitants of "the iſland, and to tranſmit the particulars to "me, in order that I may give them every "aſſiſtance to repair them. My intention is, "that all the houſes which have been thrown "down ſhall be rebuilt entirely at my ex-"pences; that thoſe be repaired which are only "damaged; and that proviſions, and every "thing which the people ſtand in immediate "want of, be ſupplied them. I ſhould feel much "pain, were even one among them to be neg-"lected: I therefore recommend the utmoſt "diligence and ſtricteſt inquiry, as I am de-"ſirous that none of my ſubjects ſhould en-

" tertain the leaſt doubt of the tender affection
" which I have for them; and that they ſhould
" know that they are all under my eyes, and
" that I myſelf will provide for their wants.
" With regard to my ſhips of war, tribunals
" and public edifices, let them be reſtored to
" their former ſtate with money taken from the
" public treaſury, and let the general account
" of the whole expence be laid before me."

The miſſionary who ſent this account, farther ſays, from theſe letters it evidently appears, that this diſaſter happened in conſequence of an earthquake; but adds, that the volcano which occaſioned it muſt be at a prodigious depth below the ſea. He does not pretend to give an explanation of it; he is contented with obſerving, that the ſame ſcene ſeems to have paſſed at the iſland of Formoſa, as at Lima and Liſbon.

BOOK III.

STATES TRIBUTARY TO CHINA.

CHAP. I.

COREA.

COREA (which the Chineſe call *Kao-li*, and the Mantchew Tartars, *Sol-ho*) is a large peninſula, extended between China and Japan. It is bounded on the north by Chineſe Tartary, on the eaſt by the ſea and iſles of Japan, on the ſouth by the ocean, and on the weſt by the gulph and province of *Leao-tong*. This kingdom is commonly reckoned to be two hundred leagues in length from north to ſouth, and an hundred in breadth from eaſt to weſt. The great number of ſhoals and ſand-banks which ſurround the coaſts of this peninſula, render all acceſs to it by ſea equally dangerous and difficult. Its leaſt diſtance from Japan is only twenty-five leagues.

The origin of the Coreans is very obſcure: it appears that this peninſula was at firſt inhabited by different tribes, the principal of which were the *Mé*, *Kao-kiouli* and the *Hans*; theſe laſt were ſubdivided into three hordes—the *Ma-han*, *Pien-han* and the *Chin-han*. Theſe firſt inhabitants of Corea compoſed ſeveral ſtates, ſuch as that of *Tchaoſſien*, and that of *Kao-li*. In proceſs of time, they became united under the ſame government, and formed only one kingdom, which was called *Kao-li*.

The Coreans make no difficulty of believing, that their ancient chiefs were ſo many heroes ſprung from ſome deity.—They relate the following fable concerning one of their firſt kings: 'The prince of the *Kao-kiouli*,' ſay they, 'had 'in his poſſeſſion a daughter of the river *Hoang-'ho*, whom he kept cloſely ſhut up. One day 'being ſtruck by the rays of the ſun, ſhe con-'ceived, and ſome time after, brought forth an 'egg of the ſize of a buſhel: it was broken, and 'a male child was found in it, who, when he 'grew up, got the name of *Chu-mony*, which 'ſignifies *Skilful Archer*. The king made him 'intendant of his ſtables. *Chu-mony* ſuffered the 'beſt horſes to become lean, and took care to 'fatten the worſt. The king kept the latter for 'himſelf,

'himſelf, and left the former for the uſe of his 'intendant. One day, when they were out a 'hunting, the king gave him permiſſion to ſhoot 'at the game that might ſtart: he was very 'ſucceſsful, and killed a number of wild beaſts, 'which inſpired the king with jealouſy, and 'made him reſolve to rid himſelf of his rival. '*Chu-mony* perceived the king's deſign, and be-'took himſelf to flight. He arrived at a river, 'which he was unable to paſs; and being 'cloſely purſued, *What!* ſaid he, *ſhall I, who am 'the ſon of that bright luminary which enlightens 'the earth, and grandſon of the god Hoang-ho, be 'ſtopped on the bank of this river, without being 'able to ſurmount the obſtacle that oppoſes my flight?* 'Scarce had he uttered theſe words, when the 'fiſhes, crowding together, formed a bridge 'with their bodies, over which he paſſed. When 'he had reached the farther ſide, he eſpied 'three perſons, one of whom was clad in can-'vaſs; the ſecond had a quilted dreſs, and the 'third was covered with aquatic herbs. They 'accompanied him to the city of *Kii-tching-kou*, 'where he aſſumed the name of *Kao*, in order 'to ſhew that he was of the race of the *Kao-'kiouli*.'

Such is the fabulous account of the origin of the Coreans, whom we believe to be of Tartar extraction.

This kingdom is governed by a ſovereign, who exerciſes an abſolute authority over his ſubjects, although he himſelf is a vaſſal and tributary of the emperor of China. As ſoon as this prince dies, the emperor deputes to his ſon two of the nobility of his court, to confer upon him the title of *koué-vang*; that is to ſay, of *king*. When the king of Corea is afraid that the ſucceſſion may occaſion diſturbance after his death, he appoints ſome prince his heir, and begs the emperor to confirm his nomination. The prince receives on his knees the inveſtiture of his ſtates, and diſtributes among the emperor's envoys the ſum of eight hundred taëls, and ſeveral other cuſtomary preſents. The miniſter of Corea repairs afterwards to Pe-king, to proſtrate himſelf before the emperor, and preſent him the tribute. The princeſs who has eſpouſed the king, cannot aſſume the title of queen, until ſhe has received it from the court of Pe-king.

The Japaneſe conquered this kingdom about the end of the ſixteenth century; but the Coreans, aſſiſted by the Tartars, who had ſubdued China,

China, drove them from their country. The Mantchews, thus maſters of Corea, endeavoured to compel their new ſubjects to ſhave their heads, after their manner, and to adopt the Tartar dreſs. This innovation irritated their minds, and occaſioned a general revolt throughout all Corea, which was at length appeaſed by the prudent care of the reigning family.

Although we are as yet little acquainted with the interior part of this kingdom, we however know, that it is divided into eight provinces, which all together contain forty diſtricts, thirty-three cities of the firſt claſs, fifty-eight of the ſecond, and ſeventy of the third. *King-kitao*, ſituated in the province of *King-ki*, is the capital of the whole kingdom, and the ordinary reſidence of the ſovereign. This prince is abſolute maſter of all the wealth of his ſubjects, which he inherits after their death. He is very rigid in the adminiſtration of juſtice; and particular puniſhments are appointed for murder, robbery and adultery. Every ſeventh year, all the freemen of the different provinces are obliged to go to court, in rotation, and to keep guard round his perſon for two months; ſo that during this year, all Corea is in motion, and under arms.

The Coreans are well made, ingenious, brave and tractable. They are fond of dancing and muſic, and ſhew great aptneſs for acquiring the ſciences, which they apply to with ardour, and honour in a particular manner. Men of learning are diſtinguiſhed from other claſſes of people by two plumes of feathers, which they wear in their caps. When merchants preſent any books for ſale to the Coreans, to ſhew their reſpect, they dreſs themſelves in their richeſt attire, and burn perfumes before they treat concerning the price.

The Northern Coreans are larger-ſized, and more robuſt than thoſe of the ſouth; they have a taſte for arms, and become excellent ſoldiers: in combat they uſe croſs-bows and very long ſabres.

The Coreans do not inter their dead until three years after their deceaſe; they wear mourning for a father or mother three years, and for a brother, three months. When they perform the ceremony of interment, they place around the tomb the clothes, chariot and horſes of the deceaſed, and whatever elſe he ſhewed the greateſt fondneſs for when alive; all which they leave to be carried away by thoſe who aſſiſted at the funeral.

Their

Their houſes conſiſt of only one ſtory, and are very ill built: in the country they are of earth; in cities, generally of brick; but they are all thatched with ſtraw. The walls of their cities are conſtructed after the Chineſe manner, with ſquare turrets, battlements and arched gates.

Theſe people have borrowed their writing, dreſs, religious worſhip, ceremonies, belief of the tranſmigration of ſouls, and the greater part of their cuſtoms, from the Chineſe. Their women are leſs confined than thoſe of China, and have the liberty of appearing in company with the other ſex, which often expoſes them to the ſarcaſms and ridicule of their neighbours. The Coreans alſo differ from the Chineſe in their marriage ceremonies; in China, fathers and mothers often marry their children without their conſent, and even without their knowledge; in the kingdom of Corea, the contracting parties chooſe for themſelves, nor do they regard the inclination of their parents, or ever ſuffer them to throw any obſtacles in the way of their union.

The principal productions of Corea are wheat, rice and ginſeng. Small bruſhes for painting are made here of the hair of a wolf's tail,

which are highly eſteemed in China. This country produces gold, ſilver, iron, foſſil ſalt, caſtor and ſable's ſkins, and a yellow varniſh, the ſplendour of which is almoſt equal to gilding: the tree from which this gum diſtils has a great reſemblance to the palm-tree.

China imports every year a conſiderable quantity of the paper of Corea. It is made of cotton, is as ſtrong as cloth, and thoſe who write on it make uſe of a ſmall hair bruſh or pencil: before it can be written on with our European pens, it muſt be done over gently with a little alum-water; without this precaution, it would not bear the ink. With this paper the Coreans partly pay the tribute due to the emperor: they ſupply the palace every year with it. The Chineſe do not purchaſe it for writing, but for filling up the ſquares of their ſaſh-windows, becauſe, when oiled, it reſiſts the wind and rain much better than theirs; they alſo uſe it as wrapping-paper; it is likewiſe ſerviceable to their taylors, who rub it between their hands until it becomes as ſoft and flexible as the fineſt cotton cloth, inſtead of which they often employ it in lining clothes. What is moſt ſingular in this paper, is, that if it be too thick for the purpoſe intended, it may be eaſily ſplit into

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two or three leaves; and theſe leaves are even ſtronger, and leſs liable to be broken, than the beſt paper of China.

The ſea coaſts of Corea are very abundant in fiſh: great numbers of whales are found there every year towards the north-eaſt, ſeveral of which, it is ſaid, carry in their bodies the darts and harpoons of the French and Dutch, from whom they have eſcaped in the northern extremities of Europe. This ſeems to indicate the exiſtence of a paſſage from thence into theſe ſeas to the north of America.

We have ſaid, that the king of Corea is not only obliged to receive from the emperor of China the inveſtiture of his ſtates, but that his princeſs cannot aſſume the title of queen, without the conſent of the court of Pe-king. This uſage, and the rights of the emperor of China, ſeem to be fully eſtabliſhed in the following petition, which was preſented to the emperor *Kang-hi*, in 1694, by the king of Corea.

'I, who am your ſubject, am a man whoſe 'deſtiny has been unfortunate: I have been a 'long time without having a ſucceſſor; but at 'length, one of my concubines has brought me 'a male child. His birth filled me with in-'expreſſible joy; and I immediately formed the

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'reſolution of exalting the mother who thus 'increaſed my happineſs; but in this I com- 'mitted an error, which has been the ſource of 'much uneaſineſs and ſuſpicion: I obliged the 'queen, my ſpouſe, to retire to a private houſe; 'and I made my ſecond wife queen in her 'ſtead. I ſhall give your majeſty a particular 'detail of the whole affair. When I at preſent 'reflect, that my ſpouſe received the patent of 'her creation from your majeſty; that ſhe has 'managed my family, aſſiſted me in ſacrifices, 'ſerved the queen my great-grandmother, and 'the queen my mother, and that ſhe wore 'mourning with me for the ſpace of three years, 'I am ſenſible that I ought to treat her with 'honour and reſpect.—But, I have allowed my- 'ſelf to be carried away by imprudence. After 'this raſh action, I was exceedingly ſorry; and 'now, that I may gratify the deſires of the 'people of my kingdom, I am reſolved to re- 'ſtore my ſpouſe to her royal dignity, and ſend 'back my concubine to her former condition. 'By theſe means, order will be eſtabliſhed in my 'family, and a foundation laid for good morals 'and for the reformation of the whole ſtate.

'I, who am your ſubject, though I have diſ- 'graced, by my ignorance and ſtupidity, the

'title which I inherited from my anceſtors, 'have however ſerved your ſupreme majeſty 'theſe twenty years, and I owe what I am, to 'your beneficence—which covers and protects 'me like heaven. There is no affair, whether 'public or domeſtic, of whatever nature it may 'be, that I dare to conceal from you: I have 'been therefore emboldened to importune your 'majeſty ſo often on this ſubject; indeed, I am 'aſhamed thus to tranſgreſs the bounds of de-'cency; but, as this affair nearly concerns that 'good order and regularity which ſhould be 'obſerved in my family; and, as it is my duty 'to declare the wiſhes of the people, juſtice 'impels me to make them known to your 'majeſty with all due reſpect.'

To this petition the emperor replied by the following edict: 'Let the court to which it 'belongs deliberate, and let the reſult be laid 'before me.'

The examination of this affair belonged to the Court of Ceremonies, which determined, that the requeſt of the king of Corea ought to be granted; and this judgment was ratified by the emperor. In conſequence of this, ſeveral of his officers carried magnificent veſtments to the queen, letters of re-eſtabliſhment, and every thing

thing neceſſary to reſtore her to her former rank, with the uſual formalities.

The following year the ſame king of Corea ſent another memorial to *Kang-hi*, who, after having read it, iſſued the following edict:

'I have ſeen the compliment of the king; I 'know it: let the court to which it belongs, 'take cognizance of it. The ſtyle of his pe- 'tition is improper; it is wanting in reſpect. I 'command that it may be examined, and that 'the court, after deliberation, will inform me.'

After this order, the *Li-pou*, or *Court of Ceremonies*, condemned the king of Corea to pay a fine of ten thouſand Chineſe ounces of ſilver, and to be deprived, for three years, of the preſents annually given him when he ſends a deputation to pay his tribute.

We ſhall conclude this chapter with an obſervation which relates to the natural hiſtory of China, and which ſeems to furniſh a new proof of the revolutions which the ſurface of our globe has ſucceſſively experienced. We read in a Chineſe book entitled *Quang-yu-ki*, that the ancient city where *Kipé*, king of Corea, eſtabliſhed his court, was built in a place which at preſent forms part of the territories of *Yong-ping-fou*, a city of the firſt claſs, in the province of

of *Pe-tcheli.* If this be admitted as a fact, we may from thence conclude, that theſe territories formerly belonged to Corea, and that the gulph of *Leao-tong*, which at preſent ſeparates this kingdom from the province of *Pe-tcheli*, did not then exiſt, and that it has been formed ſince; for it is not probable, that a ſovereign would have fixt his reſidence without the boundaries of his kingdom, or in a place where he was ſeparated from it by a wide and extenſive ſea.

This conjecture will not appear deſtitute of probability, when we ſupport it by other circumſtances which are admitted as facts by the Chineſe. When *Yu*, ſirnamed *The Great*, undertook to drain and carry off the waters which had inundated the low grounds of ſeveral provinces under the reigns of *Chun* and of *Yao*, he began by the river *Hoang-ho*, the overflowing of which had cauſed the greateſt devaſtation. He went in ſearch of its ſource to the boſom of Tartary, from whence he directed its courſe acroſs the provinces of *Chan-ſi*, *Chen-ſi*, *Ho-nan* and *Pe-tcheli.* Towards its mouth, in order to weaken the rapidity of its waters, he divided them into nine channels, through which he cauſed this river to diſcharge itſelf into the

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eaſtern ſea, near the mountain of *Kie-che-chan*, which then formed a promontory.

Since *Yu* to the preſent time (that is to ſay, in the ſpace of about 3950 years), the river *Hoang-ho* has departed ſo much from its ancient courſe, that its mouth at preſent is ſix degrees farther ſouth. It flowed into the ſea formerly, under the 40th degree of north latitude; at preſent, nearly under the 34th. We muſt alſo remark, that the mountain *Kie-che-chan*, which was formerly united to the main land of *Yong-ping-fou*, ſtands at preſent in the ſea, at the diſtance of five hundred *lys*, or fifty leagues, to the ſouth of that city. If the ſea has been able to cover with its waters that extent of territory which at preſent forms part of the gulph of *Leao-tong*, may we not be permitted to ſuppoſe, that like inundations might have formed ſucceſſively the whole of that gulph, the ancient exiſtence of which ſeems ſo ill to agree with the reſidence of the king of Corea in the territories of *Yong-ping-fou*? It is true, the Chineſe hiſtory makes no mention of ſo conſiderable a phyſical revolution; but it is equally ſilent with regard to the five hundred *lys* extent of ground which is at preſent covered by the ſea beyond the mountain of *Kie-che-chan*. Beſides,

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of all the changes which the ſurface of our globe experiences, thoſe only are conſigned to the page of hiſtory which happen ſuddenly, and which conſequently make more impreſſion on the minds of men: mention will be made of an extraordinary earthquake, a city ſwallowed up, or a mountain removed; but little notice is generally taken of thoſe inſenſible changes which are effected gradually and without convulſing nature. Theſe facts are ſeldom obſerved until after a long ſeries of years; and they, for the moſt part, eſcape the attention of the inhabitants, as well as that of hiſtorians.

CHAP. II.

TONG-KING.

THE kingdoms of Tong-king and Cochinchina compoſed formerly one of the moſt extenſive provinces of China, called *Ngan-nan*, or *Southern Repoſe*. Three hundred years before the Chriſtian æra, theſe countries were uncultivated, and inhabited only by ſavages, who had neither books nor characters, and who were un-

unacquainted with any form of government, and entirely ignorant of the laws of marriage. It was only, as is ſaid, about the year 214 before the birth of Chriſt, that theſe countries began to aſſume a new appearance. The famous *Ki-hoang-ti*, emperor of China, having newly conquered Tong-king and Cochinchina, aſſembled more than five hundred thouſand perſons from different parts of his empire, whom he ſent into the ſouthern extremities of the provinces of Quang-ſi and Canton, and alſo into Tong-king and Cochinchina. The arrival of ſo numerous a colony filled theſe two kingdoms with Chineſe families, who eſtabliſhed themſelves there, and gradually introduced the characters, government and religion of the Chineſe.

But the Tonquineſe were ſoon wearied of having the Chineſe for maſters: they leagued themſelves with the people of Cochinchina, and united their forces to ſhake off a foreign yoke. Two Tonquineſe ladies put themſelves at the head of the revolted troops: they were ſiſters, and poſſeſſed all thoſe warlike qualities which are neceſſary to form a heroine. They cauſed the frontiers to be fortified, diſciplined their numerous army, and animated the ſoldiers to defend their country. *Mayven*, the general who

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was ſent againſt them at the head of a formidable army, ſtood in need of all his courage and military ſkill, to attack with ſucceſs the Tonquineſe forces. Every ſtep was reſolutely diſputed with him; and he could not advance but by gaining freſh battles. In every action, the two heroines diſplayed equal judgment and bravery; but they at length fell, with their arms in their hands, in a bloody battle, which was fought near the lake *Sy-hou*. The Tonquineſe troops were cut to pieces, and *Tong-king* was entirely ſubdued. This battle was fought about fifty years after our æra. The Chineſe general, to commemorate his victory, cauſed two brazen pillars to be erected on the boundaries that ſeparate *Tong-king* from the province of *Quang-ſi*. Theſe pillars, which ſtill ſubſiſt, have the following inſcription: *When theſe pillars ſhall be deſtroyed, Tong-king will periſh.* The Tonquineſe at preſent conſider this inſcription as a prophecy, and theſe columns as monuments to which the deſtiny of their kingdom is inſeparably attached: they therefore take great care to preſerve them by ſheltering them from the injuries of the air. It is pretended, that the ſame general erected like pillars on the confines of Tong-king and the province of Canton;

but theſe do not exiſt: they muſt either have been deſtroyed, or tranſported to ſome other place, ſince fruitleſs reſearches have from time to time been made, in order to find them, by digging up the earth in the neighbourhood of the ſpot where they were ſaid to have been placed.

There are few countries that have been ſubject to more revolutions than Tong-king: ſometimes quietly ſubmitting to the Chineſe government; ſometimes abandoned to revolt, and ruled by uſurpers eagerly bent on deſtroying one another; ſometimes torn by inteſtine or foreign wars; ſometimes humbled; and at others, giving laws to its neighbours, this ſtate, for ſeveral centuries, ſeems to have been particularly expoſed to political convulſions.

China, wearied of the wars which ſhe had already ſupported, and haraſſed by the reſtleſs and turbulent diſpoſition of theſe people, exceſſively jealous of their liberty, abandoned the project of enſlaving this kingdom. She at length conſented that it ſhould be governed by its own kings, provided they acknowledged themſelves her tributaries—which was agreed to. It is ſaid, that the firſt tribute which the Tonquineſe paid, conſiſted in three ſtatues of gold, and as many

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of ſilver, which they engaged to ſend every ſeven years to the emperor.

The throne of *Tong-king* was ſucceſſively occupied for 222 years by eight princes of a family called *Ly*; but this family becoming extinct in 1230, the ſovereign authority paſſed to the family of *Tchin*, which ſubſiſted only till 1406. This ſecond royal line failing, the emperor of China, *Yong-lo*, followed the counſel of his generals and ſeveral of the Tonquineſe nobility, who adviſed him to reduce *Tong-king* into a Chineſe province. In conſequence of this, he appointed a governor-general to the new province, a treaſurer, a ſupreme judge for criminal matters, mandarins and tribunals for civil, governors for cities of the ſecond and third claſs, mandarins to receive the tribute and taxes, commanders for the troops and fortreſſes, intendants of commerce, highways, public buildings and the marine; together with a tribunal for the management of colleges and public ſchools. A map of Tong-king, a liſt of its inhabitants, and an inventory of the principal effects found in it, were carried to court and preſented to the emperor. According to theſe accounts, the number of inhabitants amounted to more than three hundred and twelve *ouans*

of families. An *ouan* is equal to ten thouſand; three hundred and twelve *ouans* of families therefore make three millions one hundred and twenty thouſand; and, ſuppoſing each family to conſiſt of ſix perſons, the whole number of people would be eighteen millions ſeven hundred and twenty thouſand. There were found at that time in Tong-king two hundred and thirty-five thouſand nine hundred oxen, horſes or elephants; thirteen millions ſix hundred thouſand *tan* of rice (a *tan*, under the reign of the emperor *Yong-lo*, weighed an hundred and twenty Chineſe pounds); eight thouſand ſix hundred and ſeventy barks, and two millions five hundred and thirty-nine thouſand eight hundred pieces of armour. We are not informed of the quantity of gold, ſilver, iron, copper, ſilk, cloth, furniture, jewels, curioſities, &c. which were then found. The details of theſe might perhaps be conſigned to ſome other memoir, never publiſhed.

That part of *Tong-king* where the emperor had neglected to place ſtrong garriſons, ſoon gave new proofs of its uſual indocility: the people again took up arms; and an able officer, named *Lyli*, put himſelf at the head of the rebels. After a great number of battles, the ſuc-

ceſs

ceſs of which was various, *Lyli* undertook to perſuade the emperor, that one *Tchin-hao* was a branch of the royal family of *Tchin*. The emperor, who only wanted a pretence for terminating a burdenſome war, was overjoyed to find him. *Tchin-hao* was proclaimed king; and the Chineſe troops had orders to evacuate Tong-king. *Lyli* then found himſelf abſolute maſter; and *Tchin-hao*, who was but the ſhadow of a king, having died without iſſue in 1428, the emperor, after having been aſſured that the royal family was entirely extinct, declared *Lyli* hereditary governor of Tong-king, and received his deputies, preſents, and a ſolemn act, by which he acknowledged himſelf a tributary and vaſſal of the empire. His ſon, who ſucceeded him, obtained the title of king.

This family enjoyed the throne peaceably until the beginning of the ſixteenth century, when an ambitious ſubject had the boldneſs to declare himſelf a deſcendant from the royal family of *Tchin*: he brought about an inſurrection of the people, cauſed the reigning prince to be aſſaſſinated, and uſurped the ſovereign authority. This revolution was quickly followed by another: one of the grandees of the court, named *Mo-teng-yong*, attacked the uſurper, gave

him battle, entirely defeated his army, and, in concert with other grandees of the ſtate, cauſed the nephew of the aſſaſſinated prince to be proclaimed king.

This was the moſt ſignal ſervice that a ſubject could do to his maſter.—But the new king carried his gratitude too far: he was imprudent enough to grant *Mo-teng-yong* unlimited and abſolute authority in the government of the ſtate. This exceſs of power elated the miniſter, and made him conceive a deſire of becoming ſole ſovereign: he ſoon dropped the maſk, and openly aſſumed the title of prince. The weak king, accompanied by his mother, retired to the weſtern part of Tong-king, where he ſecured himſelf by fortifications, while all the eaſtern part ſubmitted to the authority of the uſurper. The firſt care of the lawful ſovereign, was to ſend deputies to the court of China: but *Mo-teng-yong* had placed ſpies on the frontiers; and, by his activity and intrigues, the deputies of *Li-ning* were arreſted on the way; ſome of them were even put to death.

However, in 1537, one of theſe deputies had the good fortune to reach court; and the emperor learned from the petition of Prince *Li-ning* all the events that had happened in Tong-king;

king: he immediately ordered ſome of the nobility to repair to the frontiers, and to inquire into the real cauſe of theſe diſturbances, of which he had then received the firſt information.

Mo-teng-yong, in the mean time, did not remain inactive: he alſo ſent deputies to the emperor, and ſpared no pains to procure protectors at court. His addreſs had the deſired ſucceſs; and he found ſuch powerful friends, that they prevailed on the emperor to refer for examination the propoſals he had made, and to treat him with mildneſs.

In 1540, the Chineſe commiſſioners arrived at the frontiers of Tong-king. *Mo-teng-yong* ſent as deputy to them one of his own ſons accompanied by forty-two of his principal mandarins. They preſented an act, by which *Mo-teng-yong* and his ſon ſubmitted to the authority of the emperor, and declared themſelves his faithful ſubjects. The commiſſioners then read aloud the reſcript of his majeſty, which granted them a free pardon, and the power of retaining the ſtates of which they were in actual poſſeſſion, on condition of paying a certain tribute every three years. The reſcript ordered, that Tong-king ſhould no longer be called a king-

dom; but that it ſhould have the title of an hereditary lordſhip dependant on the emperor. The title of hereditary lord of Tong-king was granted to *Mo-teng-yong* and his ſon, together with a ſilver ſeal; and the ſame honours were decreed to Prince *Li-ning* for thoſe eſtates which he poſſeſſed. The commiſſioners then ſent back the ſon of *Mo-teng-yong* and the forty-two mandarins, who had liſtened on their knees to the commands of the emperor. *Mo-teng-yong* died in 1542. His grandſon ſucceeded him, and obtained from the emperor a patent, as governor and hereditary lord of Tong-king: but, after the death of *Mo-teng-yong*, a diſſenſion aroſe in the family of *Mo*; his ſtates were divided among ſeveral chiefs, who carried on ſuch bloody wars, and weakened each other ſo much, that in 1577 this family entirely loſt its former power.

The family of *Ly* was much more ſucceſsful, and artfully took advantage of theſe diviſions. The chief of this family attacked in 1591 the moſt powerful lord of *Mo*, defeated him in a battle, retook the capital of Tong-king, and reentered into thoſe important places which had been uſurped from the family of *Ly*. In 1597, he ſaw himſelf maſter of the whole kingdom, paid his tribute to the emperor, preſented a

ſtatue

ſtatue of gold, and received his patent, as hereditary governor. His court was ſplendid and magnificent, and ſuited to the grandeur of a king. The lords of *Mo* were obliged at this epocha to ſeek an aſylum on the frontiers of the Chineſe provinces of Yun-nan, Quang-ſi and Canton. There they ſaw themſelves reduced to the neceſſity of giving up all their poſſeſſions but the city of Hoa-ping and the territories belonging to it: their family, however, at the court of the emperor, enjoyed the ſame rank as thoſe of *Ly*.

We know, that, ſince the revolution in 1644, which placed the Tartars on the throne of China, a lord of *Mo* did homage, and preſented tribute to the new emperor; and that a patent of hereditary governor was ſent him, which, not arriving till after his death, was delivered to his ſon; but it is not known, whether there exiſt at preſent at *Koa-ping* any of the deſcendants of this family, and whether they continue to enjoy the privileges and honours granted to their anceſtors.

The family of *Ly*, on the other hand, has ſupported itſelf with the greateſt ſplendour. In 1661 the viceroy of the province of Quang-ſi aſſured the court of Pe-king, that *Ly-ouei-ki*, the chief

chief and lawful heir of that family, behaved as a loyal ſubject of the empire; and, five years afterwards, the Court of Ceremonies repreſented to the emperor *Kang-hi*, that the family of *Ly* was worthy of his majeſty's favour. The emperor remained ſome years without doing any thing for this family; but, in 1683, he ſent a nobleman to the court of Tong-king, who carried with him a diploma, declaring Prince *Ly-ouei-tching* king: to this diploma the emperor added ſome Chineſe characters, written by his own hand, in praiſe of the prince. In 1725, the emperor *Yong-tching*, ſon of *Kang-hi*, wrote alſo four Chineſe characters in praiſe of King *Ly-ouei-tao*, who had ſent his tribute, and required to be inveſted. The ſame family of *Ly* at preſent poſſeſs the throne of Tong-king.

This kingdom extends between the 17th and 23d degrees of north latitude. It is bounded on the north by the Chineſe provinces of Yun-nan and Quang-ſi, on the eaſt by the province of Canton and the ſea, on the ſouth by the ſea and Cochinchina, and on the weſt by the country of Laos. The capital is called *Tong-tou*.

Tong-king is divided into eight provinces, each of which has its own governor and magiſtrates;

ſtrates; but an appeal may be made from their ſentence, to a court conſiſting of an hundred counſellors of ſtate, appointed to determine on appeals brought from every part of the kingdom, and which are a ſeparate body from the thirty-two members of the royal council who attend the king in all his public audiences. The eldeſt does not always ſucceed here to the throne; for the king appoints for his ſucceſſor ſuch of his ſons as he thinks proper. The brothers of the prince elect are cloſely confined in the palace, and never ſuffered to go out but four times in a year: every time they enjoy this liberty, they are allowed ſix days to amuſe themſelves in hunting or walking. The guards of the king of Tong-king conſiſt generally of two thouſand ſoldiers; and about twenty thouſand more are ſtationed on the frontiers, with fifty war-elephants. On all the rivers of the kingdom where it is probable an enemy might make an invaſion, there are kept an hundred large galleys, with a great number of galiots, in which the ſailors row ſtanding, with their faces turned towards the prow, where the captain regulates their motions by a ſmall rod, which he holds in his hand.

The

The people of Tong-king are ingenious, ſtrong-limbed and well made; their diſpoſition is free and open, although cheating among them, when done with addreſs, is conſidered as a ſtroke of prudence and ſkill. They are generous; but their generoſity is regulated only by their intereſt; and when they have nothing to hope, they cannot eaſily be prevailed on to give: on ſuch occaſions, they take great care to conceal their riches, for fear of being importuned; they are in general laviſh in their public expences, eſpecially in feaſts, marriages and funerals: they hate the Europeans, and find great ſatisfaction in being able to deceive them.

The Tonquineſe are neither ſo flat-noſed nor ſo broad-viſaged as the Chineſe; their colour is olive; they blacken their teeth, ſuffer their nails to grow, and wear their hair as long as poſſible. The people are ſlaves one part of the year; for, except the citizens of the capital, all the tradeſmen, joiners, ſmiths, maſons, carpenters, &c. are obliged to labour three months in the palace, and during two others, for the mandarins and great lords: they are free the reſt of the year, and work for thoſe who employ them. Marriages are not contracted here without the conſent of the governor or judge of the place.

place. The day after the marriage, the huſband ſtyles his wife *ſiſter*, and the wife calls her huſband *brother*. A plurality of wives is permitted at Tong-king; but only the moſt accompliſhed takes the title of ſpouſe. The law grants a divorce to the men, but denies it to the women: the children remain with the huſband. The favourite diverſions of the Tonquineſe are comedies, which they generally act at night, and accompany with abundance of machinery and decorations. They excel particularly in the repreſentation of torrents, rivers, ſeas, tempeſts and naval battles.

Learning in Tong-king, as in China, conſiſts principally in the knowledge of a great number of characters, and in the ſtudy of the rules and principles of morality, which are taken from the writings of Confucius. The Tonquineſe apply to letters, from ambition, becauſe they open the way to honours, and becauſe it is by their means alone, that they can ever be promoted to offices of dignity or truſt. The literati paſs through three degrees, which are thoſe of *ſinde*, *doucum* and *tanſi*. Before young people can attain to the firſt degree, they muſt apply eight years to the ſtudy of ſuch parts of the law as belong to notaries, attornies and counſellors.

ſellors. At the end of thoſe eight years, they are examined in the duties of theſe profeſſions; and if they are found ſufficiently capable, the king permits them to aſſume the title of *ſindes*. To obtain that of *doucum*, they muſt ſtudy aſtrology, muſic and poetry for five years, and learn to conſtruct all kinds of mathematical inſtruments. After theſe thirteen years ſpent in ſtudy, they muſt employ four more in learning to read and write the Chineſe characters, and in acquiring a knowledge of the laws and cuſtoms of that people. The laſt examination is made in the preſence of the king, princes, mandarins of arms, literati, and of all the *tanſis*. The number of probationers ſometimes amounts to three thouſand. In the grand ſquare of the palace, nine ſtages are erected in the form of amphitheatres, one of which is for the king and princes, and the remaining eight for the examiners and candidates; eight whole days are ſometimes ſpent in this grand ceremony; on the laſt day, the names of all thoſe who have given ſatisfactory anſwers to the queſtions propoſed, are put into the hands of ſixteen of the chief mandarins; and, after the king's conſent has been obtained, a robe of violet-coloured ſilk is put upon them, and they are honoured with

with the title of *tanſis*. The ſtate aſſigns penſions to theſe literati of the firſt claſs, which are paid by a certain number of towns and villages; and when it is neceſſary to ſend ambaſſadors to foreign ſtates, they are always choſen from among them.

A manuſcript letter written by Father *Horta*, which we have had in our poſſeſſion, gives ſome very intereſting details reſpecting the ceremonies obſerved by the Tonquineſe in their viſits and entertainments. The perſon who pays the viſit, ſtops at the gate, and gives the porter a few looſe leaves of paper containing eight or ten pages, in which are written in large characters his name and titles, together with the intention of his viſit. Theſe leaves are white, and generally covered with red paper; but the Tonquineſe have them of different ſorts and colours, according to the rank and quality of the perſon whom they viſit. If the maſter of the houſe is abſent, they leave the paper to the care of the porter, and the viſit is conſidered as paid and received. A magiſtrate, when he pays a viſit, muſt be clothed in a robe of ceremony proper to his employment; thoſe who have ſome diſtinction among the people, though they hold no public office, have alſo particular viſiting-

dreſſes

dreſſes; and they cannot diſpenſe with the uſe of them, without tranſgreſſing the eſtabliſhed rules of civility.

The Tonquineſe who is the object of the viſit, receives at the door the perſon who pays it: they join hands when they accoſt one another, and, without ſpeaking, by their geſtures alone, ſhew a thouſand marks of politeneſs. The maſter of the houſe invites his viſitor to enter, by pointing to the door; if ſeveral people happen to be in the hall, the moſt conſiderable, either by dignity or age, always takes the moſt honourable place, but gives it up in favour of the ſtranger. The firſt place, contrary to our cuſtoms, is that which is neareſt to the door. As ſoon as every one is ſeated, the perſon who pays the viſit, again tells the motive which brought him thither: the maſter of the houſe liſtens with much gravity, and from time to time inclines his body, according to the rules of politeneſs. Servants afterwards, clothed in dreſſes of ceremony, bring a triangular table, upon which are placed twice as many cups of tea as there are people in company, together with two boxes of betel, ſome pipes and tobacco.

When the viſit is ended, the maſter of the houſe re-conducts his gueſt to the middle of the ſtreet,

ſtreet, where they renew their reverences, bows, elevation of hands, and other compliments: laſtly, when the ſtranger is departed, and already advanced a good way, the maſter of the houſe ſends a footman after him to pay him a freſh compliment; and ſome time after, the viſitor, in his turn, ſends back another to thank him, which terminates the viſit.

It is not only in viſits, that this troubleſome politeneſs is diſplayed; it appears alſo in all their actions which have any relation to ſociety. The Tonquineſe often eat in company; and it is generally then that they talk on buſineſs. Inſtead of forks, they uſe ſmall ſticks made of ebony or ivory, the extremities of which are ornamented with gold or ſilver: they never touch any thing with their fingers; and on this account, they neither waſh their hands before nor after meat. The Tonquineſe when at table may be juſtly compared to a band of muſicians: they appear to eat in time; and the motion of their hands and jaw-bones ſeems to depend upon ſome particular rules. They never uſe napkins, nor are their tables covered with a cloth; they are only ſurrounded with long embroidered carpets, which hang down to the floor. Every perſon has a table for himſelf, unleſs too great

a number of gueſts obliges two to ſit together: all the tables are covered with the ſame diſhes and at the ſame inſtant, and the entertainment generally conſiſts in dainties; for the Tonquineſe prefer variety to ſumptuous and ſuperfluous abundance.

The following ceremonies are generally obſerved at their entertainments.—The perſon who invites, ſends, the evening before, to his intended gueſt, a few leaves of invitation, in which is contained a kind of bill of fare. Father Horta ſays that he ſaw one, the words of which were as follow: *Chao-ting has prepared a repaſt of ſome herbs, cleaned his glaſſes and arranged his houſe, in order that Se-tong may come and recreate him with the charms of his converſation and the eloquence of his learning; he therefore begs, that he will not deny him that divine pleaſure.* On the firſt leaf of the paper is written, by way of addreſs, the moſt honourable name of the perſon invited, and titles are given him ſuitable to his rank. The ſame formalities are uſed towards all the reſt whom they intend to invite.

On the day appointed for the entertainment, the maſter of the houſe ſends early in the morning a paper like the former, to remind the gueſts of their invitation. When the hour of the

the repaſt approaches, he ſends them a third paper, with a ſervant to conduct them, and to acquaint them how impatient he is to ſee them. After the company are aſſembled, and when they are about to ſit down to table, the maſter of the houſe takes a cup of gold or ſilver, and, lifting it up with both his hands, ſalutes that perſon who of all the company holds the greateſt rank on account of his employment: he then leaves the hall, and proceeds to the outer court, where, after having turned himſelf towards the ſouth, and offered wine to the tutelary ſpirits who preſide over the houſe, he pours it out in form of a libation. After this ceremony, every one approaches the table deſtined for him. The gueſts, before they ſit down, waſte above an hour in paying compliments; and the maſter of the houſe has no ſooner done with one, than he begins with another.—Have they occaſion to drink, compliments muſt begin afreſh: the perſon of greateſt diſtinction drinks firſt; the reſt, afterwards; and all ſalute the maſter of the houſe. Although their cups are very ſmall, and ſcarce deeper than the ſhell of a walnut, they however drink a great deal, but ſlowly and at ſeveral times. When they begin to grow merry, they diſcuſs various topics; and they ſometimes

play at ſmall games, in which thoſe who loſe are condemned to drink.

Comedies and farces are often repreſented during theſe repaſts; but they are always intermixed with the moſt wretched and frightful muſic. Their inſtruments are baſons either of braſs or iron, the ſound of which is harſh and ſhrill; drums made of buffalo's hide, which they beat ſometimes with the foot, and ſometimes with ſticks; and flutes, that have a moſt melancholy and plaintive ſound: the voices of the muſicians have nearly the ſame harmony. The actors in theſe domeſtic comedies, are boys between the age of twelve and fifteen. Their manager conducts them from province to province; and they are every where conſidered as the dregs of the people. Theſe youths have moſt aſtoniſhing memories; they know by heart forty or fifty comedies, the ſhorteſt of which generally laſts five hours. They carry their theatrical apparatus along with them, together with a volume containing their comedies which they preſent; and when a piece has been fixed on, they can immediately perform it, without any preparation.

About the middle of the entertainment, one of the performers goes round to all the tables,

and

and begs ſome ſmall reward from each of the gueſts; the ſervants of the houſe do the ſame, and carry to their maſters whatever money they receive: a new repaſt is then diſplayed before the company, which is deſtined for their domeſtics.

The end of theſe entertainments is generally ſuited to the beginning. The gueſts praiſe in detail the excellence of the diſhes and the politeneſs and generoſity of their hoſt, who, on his part, makes a number of excuſes, and begs pardon, with many low bows, for not having treated them according to their merit.

The Tonquineſe phyſicians pretend that they can diſcover the greater part of diſeaſes, by the beating of the pulſe alone, which they feel in three parts on each ſide of the body.—By the pulſe of the right wriſt, they know thoſe which affect the lungs; by that of the veins where we uſually let blood, they judge of the ſtate of the lower belly; and by that of the temple, thoſe which have their ſeat in the reins: the pulſe of the left wriſt diſcovers to them the ſtate of the heart; that of the arm-pit, the condition of the liver; and laſtly, that of the left temple gives them farther inſight into maladies of the reins.

Theſe phyſicians, for the moſt part, uſe nothing but roots, or ſimples, in the compoſition of their medicines: however, for head-aches, fevers and dyſenteries, they commonly preſcribe the juice of a certain fruit, which is ſaid to have a wonderful effect in the cure of theſe diſorders. This fruit reſembles a pomegranate, and is called *miengou*. The tree which produces it generally grows in hedges, and riſes to the height of the fig-tree, which it is very like; its wood is ſoft and ſpongy, its branches are pliant and delicate, and its leaves are almoſt round and of a pale-green colour. During wet weather, a tart, milky ſugar diſtils from it, which the peaſants collect with great care in ſmall porcelain veſſels, where it ſoon hardens. With regard to the fruit, it reſembles, as we have ſaid, a pomegranate; however, it is longer, and ſmaller towards the end, which is hard, and difficult to be broken; when it has attained to a certain degree of maturity, it is gathered and a kind of cyder made of it, without any mixture of water. This liquor may be kept a long time, and is uſed with ſucceſs in thoſe diſeaſes which are occaſioned by exceſſive heats.

The purple fever is a diſeaſe very dangerous in Europe; but few die of it in Tong-king.—

The

The Tonquineſe treat it in the following manner: they take the pith of a certain reed, dip it in oil, and apply it ſucceſſively to all the purple ſpots on the body: the fleſh then burſts with a report as loud as that of a piſtol; and after the corrupted blood has been ſqueezed out, they finiſh the cure by rubbing the wounds with a little ginger. This remedy muſt be very painful; but we are aſſured that its efficacy is certain.

People are very often bit by ſerpents at Tong-king; but it is eaſy to cure them. A ſmall ſtone is found there, much reſembling a cheſtnut, the virtue of which is almoſt miraculous: it is called *ſerpent's ſtone*. When one has been bit by any venomous reptile, the blood is preſſed out, and this beneficent ſtone applied to the wound. It at firſt adheres cloſely to the part affected, and gradually ſucks out the poiſon; but when it becomes impregnated with it, it falls off. It is then carefully waſhed in milk or water in which lime has been diluted, and applied a ſecond time to the wound, from which it again detaches itſelf in the like manner, after having extracted all the poiſon. In leſs than an hour, the patient finds himſelf without any fever, and quite free from pain.

Bleeding is not much uſed in Tong-king: this is the laſt reſource of the phyſicians; and they never have recourſe to it, until they are well aſſured of the inefficacy of other remedies. The Tonquineſe perhaps have not ſo much occaſion for frequent bleeding as the Europeans: their blood is naturally poorer, and their exerciſes are various and more violent; at the ſame time, they make ſo great uſe of herbs and roots, that they are much leſs ſubject to thoſe diſeaſes which are occaſioned in Europe by the abundance and corruption of the humours: beſides, when the Tonquineſe feel themſelves heavy or oppreſſed, they adminiſter a remedy, the effect of which is equally ſpeedy and ſalutary. This remedy is as follows.—There is found in the ſea which waſhes the ſhores of the iſland of *Hai-nan*, in the neighbourhood of Tong-king, a ſpecies of crabs which have the property of purifying the blood. This animal being caſt on ſhore by the waves, in length of time, becomes petrified, without loſing any thing of its natural figure: when it attains that degree of hardneſs which is common to ſtones, it is reduced to powder, and adminiſtered to the patient in water, wine or oil, according to his cir-

circumſtances, or as his caſe is more or leſs dangerous. The ſame remedy is uſed alſo with ſucceſs for wounds, fevers, and dyſenteries.

CHAP. III.

TONG-KING *CONTINUED.*

Religion, Agriculture and Animals.

THE religion of the Tonquineſe is a mixture of the Chineſe worſhip and other ſuperſtitions.—Some of them believe the immortality of the ſoul; others confine this privilege to the ſouls of the juſt only. They worſhip ſpirits, with which they imagine the air to be filled, admit the doctrine of tranſmigration, believe the world to be eternal, and acknowledge one ſupreme being. Men of learning, and the literati, follow the doctrine of *Confucius*, and conform to the cuſtoms of the people in all their religious ceremonies. There are few cities in Tong-king in which one temple, at leaſt, has not been raiſed to *Confucius*. The ſtatue of this celebrated philoſopher is always

ſeen

ſeen there in the moſt honourable place, ſurrounded by thoſe of his diſciples, who are conſidered as ſo many demi-gods: they are placed around the altar, in attitudes which mark the reſpect and veneration they formerly had for their maſter. All the magiſtrates of the city aſſemble there on the days of new and full moon, and perform a few ceremonies, which conſiſt in offering preſents on the altar, burning perfumes, and making a number of genuflections.

Every year, at both the equinoxes, they offer up ſolemn ſacrifices, at which all the literati are obliged to aſſiſt. The prieſt, who is commonly one of thoſe mandarins called literati, prepares himſelf for this ceremony, by faſting and abſtinence: the evening before the ſacrifice is made, he provides the rice and fruits which are to be offered, and diſpoſes in proper order on the tables of the temple every thing that is to be burnt in honour of *Confucius*. His altar is ornamented with the richeſt ſilk ſtuffs, and his ſtatue is placed on it, with ſeveral ſmall tablets, on which his name is inſcribed in characters of gold. The prieſt tries the animals intended for the ſacrifice, by pouring warm wine into their ears: if they ſhake their heads, they are judged proper to be ſacrificed; but if they

they make no motion, they are rejected. Before they are killed, which is done in the evening, the prieſt bends his body very low; after which, he cuts their throats, and reſerves their blood and the hair of their ears for the next morning.

On the day of the ceremony, the prieſt repairs early in the morning to the temple, where, after a number of genuflections, he invites the ſpirit of *Confucius* to come and receive the homage and offerings of the literati, while the reſt of the miniſters light wax-candles, and throw perfumes into fires that are prepared at the door of the temple. As ſoon as the prieſt approaches the altar, a maſter of ceremonies cries out, with a loud voice, *Let the blood and hair of the ſlaughtered beaſts be preſented.* The prieſt then raiſes with both his hands a veſſel containing the blood and hair; and the maſter of the ceremonies ſays, *Let this blood and hair be buried.* On theſe words, all the aſſiſtants riſe up, and the prieſt, followed by his miniſters, carries the veſſel, with much gravity and reſpect, to a kind of court which is before the temple, where they inter the blood and hair of the animals. After this ceremony, the fleſh of the victims is uncovered, and the maſter of the ceremonies ſays, *Let the ſpirit of the great* CONFUCIUS *deſcend!* The prieſt immediately

diately lifts up a veſſel filled with ſpirituous liquor, which he ſprinkles over a human figure made of ſtraw, at the ſame time pronouncing theſe words: *Thy virtues, O, CONFUCIUS! are great, admirable and excellent.—If kings govern their ſubjects with equity, it is only by the aſſiſtance of thy laws and incomparable doctrine. We offer up this ſacrifice to thee; and our offering is pure. May thy ſpirit, then, come down among us, and rejoice us by its preſence.* When this ſpeech is ended, the prieſt takes a piece of ſilk, offers it to the ſpirit of *Confucius*, and afterwards burns it in a brazen urn, ſaying, with a loud voice, *Since the formation of men, until this day, who is he among them, who hath been able to ſurpaſs, or even equal the perfections of CONFUCIUS? O, CONFUCIUS! all that we offer thee, is unworthy of thee: the taſte and ſmell of theſe meats have nothing exquiſite; but we offer them to thee, that thy ſpirit may hear us.* This ſpeech being finiſhed, the prieſt drinks the liquor, while one of his miniſters addreſſes this prayer to *Confucius: We have made theſe offerings to thee with pleaſure; and we are perſuaded, that thou wilt grant us every kind of good, favour and honour.* The prieſt then diſtributes among the aſſiſtants the fleſh of the ſacrifices; and thoſe who eat of it, believe that

Confucius

Confucius will load them with bleſſings, and preſerve them from every evil. At length, they terminate the ſacrifice, by re-conducting the ſpirit of the philoſopher to the place from which it is ſuppoſed to have deſcended.

On the firſt day of every new year, the Tonquineſe celebrate a ſolemn feaſt in honour of the manes of thoſe who during their lives performed illuſtrious actions, or diſtinguiſhed themſelves by their courage and bravery, even when fighting againſt their country. More than forty thouſand ſoldiers are drawn up in a vaſt plain, to which all the princes and mandarins are ordered to repair, and where the king himſelf attends them. After ſacrificing, they burn incenſe before a number of altars, which are inſcribed with the names of the generals and great men in commemoration of whom they are then aſſembled. The king, princes, and all the grandees of the court, afterwards incline themſelves before each of the altars, excepting thoſe which contain the names of the rebellious generals, againſt which the king diſcharges five arrows. The whole ceremony concludes with the firing of cannon and by three volleys of muſquetry, in order to put to flight all theſe ſouls.

Theſe

Theſe people have three particular idols, to which they render the moſt ſuperſtitious homage: the firſt is the *Spirit of the Kitchen*, the ſecond, the *Maſter of Arts*, and the third, the *Lord of the Place where they reſide*. The *Spirit of the Kitchen* takes its origin from a tale preſerved by tradition in the country: 'A woman,' ſay they, 'having formerly ſeparated from her 'huſband on account of ſome diſcontent, mar-'ried a ſecond time. This action gave her for-'mer huſband ſo much uneaſineſs, that the 'unfortunate wretch put an end to his days by 'throwing himſelf into a large fire. The report 'of this event was no ſooner ſpread, than the 'unfaithful ſpouſe, touched with repentance, 'went and expiated her fault by throwing her-'ſelf into the ſame fire which had conſumed 'her huſband. Her ſecond huſband, having 'been informed of it, haſtened thither alſo; but 'having found his wife reduced to aſhes, he 'was ſo much affected with grief, that he ruſhed 'into the middle of the ſame fire, and was de-'ſtroyed in an inſtant.'—Such is the origin of this idol. This *ſpirit* is believed to animate three ſtones of which the Tonquineſe form their hearth; and they worſhip theſe three ſtones on the firſt day of every new year.

The idol called *Maſter of Arts* is the image of one of the literati, but different from that of *Confucius*, whom the people of Tong-king believe to have been the moſt ingenious, learned, and wiſeſt of mankind. Merchants invoke it before they buy or ſell; fiſhermen, before they throw their nets into the ſea; and artiſts, before they begin any work.

The idol called *Lord of the Place where they reſide* is no leſs reverenced than the preceding. When any one intends to build a houſe, he begins by conſidering, that the ground upon which he builds is not ſo much the property of the king, but that it may have ſome other maſter, who after his death will preſerve the ſame right as he enjoyed during his life. He afterwards ſends for a magician, who by beat of drum invites the ſoul of the deceaſed maſter to come and take up its abode under a ſmall hut, which has been prepared for it, and where it is preſented with bits of gilt paper, perfumes, and ſmall tables covered with dainties. The intention of this ceremony is to engage the ancient proprietor to ſuffer a new tenant in his field.

Some of the Tonquineſe are ſo ſuperſtitious, that before they undertake any journey, they never fail to inſpect the feet of a chicken: others,

others, after they have ſet out, ſuddenly return, becauſe they have ſneezed once; had they the misfortune to ſneeze twice, they would think themſelves obliged to double their pace, and to return with the greateſt haſte poſſible.

There are ſome who divide the earth into ten parts, and who from time to time make a profound reverence to each: others divide it into five equal portions, the fifth of which is ſuppoſed to be in the middle, and they wear different colours when they adore any of theſe parts. When they pay their homage to the north, they dreſs themſelves in black, and uſe only black utenſils in their ſacrifices; they clothe themſelves in red when they adore the ſouth; in green, when they ſacrifice to the eaſt; in white, when they invoke the weſt; and in yellow, when they pay their adorations to the middle part.

When a Tonquineſe is about to purchaſe a field, undertake a journey, or marry one of his children, he goes and conſults a conjurer, who pretends to be blind, in order to let him know that he hears and ſees nothing but truth: before he gives an anſwer, he takes a book; but he opens it only half, as if he were afraid of ſuffering prophane eyes to ſee what it contains.

After

After having aſked the age of the perſon who comes to conſult him, he throws into the air two ſmall pieces of copper, on which are engraven, on one ſide only, certain cabaliſtical figures or characters. If, when the pieces fall to the ground, the figures are turned towards the earth, it preſages misfortune; but if, on the contrary, they are turned towards the heavens, the omen is happy. This manner of fortune-telling is very common among the Tonquineſe.

There are other magicians, who are only conſulted for the cure of diſeaſes.—If the conjurer announces that the diſeaſe proceeds from ſpirits, they call them wicked genii, and ſhut them up in earthen vaſes; if it comes from the devil, they invite the father of liars to a grand feaſt, which is given at the expence of the ſick perſon's family; they aſſign him the moſt honourable place, pray to him, invoke him, and offer him preſents; but if the diſeaſe does not abate, they load him with injuries, and fire twenty or thirty muſkets to drive him from the houſe. If it is the god of the ſea who has occaſioned the diſtemper, they repair to the banks of ſome river, where they offer up ſacrifices to appeaſe him, and intreat him to quit the ſick perſon's chamber and return to the waters. However, the ſick

perſon finds himſelf no better; and the magician takes his leave, loaded with gold and preſents.

Tong-king has its *Miao-tſé*, as well as China. Theſe are ſavage and ignorant mountaineers, who, having ſhaken off the yoke of every nation, have retired to inacceſſible mountains, where they lead a life much reſembling that of thoſe ferocious wild beaſts which inhabit the ſame rocks with them. They form a kind of republic, of which their prieſt is the head. This chief has deviſed a particular ſyſtem of religion and rites, which have no relation with thoſe of the Tonquineſe. It is generally in the houſes of the prieſts, that their gods deliver oracles. A great noiſe announces their arrival. Theſe mountaineers, who in waiting for them paſs the time in drinking and dancing, immediately put a ſtop to their diverſions, and ſend forth loud ſhouts of joy, which are more like howlings than acclamations: *Father!* ſay they, addreſſing themſelves to their principal god, *art thou already come?* A voice then anſwers, *Be of good cheer, my children, eat, drink and rejoice; it is I who procure you all thoſe advantages which you enjoy.* After theſe words, to which they liſten with ſilence, they again return to their pleaſures.

pleaſures. The gods however become thirſty in their turn, and aſk for ſomething to drink; vaſes ornamented with flowers are immediately prepared, and the prieſt receives them to carry them to the gods; for he is the only perſon who is permitted to approach, or converſe with them.

One of theſe gods is repreſented with a pale viſage, a bald head, and an unlucky countenance, which inſpires horror. This deity never attends thoſe aſſemblies with the reſt, to receive the homage of his worſhippers, becauſe he is continually employed in conducting the ſouls of the dead to the other world. It ſometimes happens, that this god prevents a ſoul from quitting the country, eſpecially if it be that of a young man; he then plunges it into a lake, where it remains until it is purified. If this ſoul is not tractable, and reſiſts the will of the god, he falls in a paſſion, tears it to pieces, and throws it into another lake, where it remains without hopes of ever being liberated.

The paradiſe of theſe mountaineers holds forth nothing very inviting. The common opinion is, that a great quantity of large trees are found there, which diſtil a kind of gum, with which the ſouls are nouriſhed; together with

delicious honey, and fiſh of a prodigious ſize. They imagine that apes are alſo placed there to amuſe the dead; and an eagle, ſo large, that his extended wings ſhelter all paradiſe from the heat of the ſun.

Tong-king preſents a fertile ſoil, under a healthful and temperate climate. Beſides the rice common to the reſt of India, the Tonquineſe cultivate five other kinds, which are peculiar to their country. The firſt is the *ſmall rice*, the grain of which is long, thin and tranſparent; it is accounted the moſt delicate, and is generally the only kind which the phyſicians allow their patients. The ſecond is the *long, thick rice*, the form of which is round. The third is the *red rice*; it is ſo called becauſe its grain is covered with a reddiſh-coloured pellicle. Theſe three kinds of rice require much water, and never grow but in lands that are frequently overflowed. The *dry rice*, which is of two kinds, grows in a dry ſoil, and has no occaſion for any water but what falls from the heavens. Theſe two laſt kinds produce a grain as white as ſnow, and are the principal articles of their trade with China. They are never cultivated but on the hills and mountains, where they are ſown in the ſame manner as our wheat, about the end

of

of December, or beginning of January, at which time the rainy ſeaſon ends. The dry rice is generally three months on the ground, and is very productive.

Father *Horta* thinks that the culture of theſe two kinds of rice might eaſily ſucceed in France: 'In 1765,' ſays he, 'I ſeveral times traverſed 'the mountains of Tong-king, where rice is 'ſown; they are exceedingly high, and the 'temperature of the air there is cold. I ob-'ſerved, in the month of January, that the rice 'was very green, and more than three inches 'in height, although the mercury in one of 'Reaumur's thermometers ſtood only four de-'grees above the freezing point. I have ſince 'ſown in the Iſle of France ſome of this grain, 'and it produced more than any ſpecies of the 'country. The planters received my preſent 'with the greater gratitude, as this rice, which 'is more fruitful and better-taſted than any 'other, has no need of watering, and becauſe, 'ripening twenty days ſooner, it may be ga-'thered and carried into the barn before the 'tempeſtuous ſeaſon, when hurricanes often 'deſtroy whole crops of the other kinds. There 'was reaſon to hope, that theſe advantages 'would have induced the planters to cultivate

'the dry rice with care; but they left it to the 'management of unskilful slaves, who mixed 'it with other kinds, so that the Tonquinese 'rice ripening much sooner, the grain fell be- 'fore it was cut down, and this species was 'gradually lost in the island.'

The Tonquinese cultivate common rice almost in the same manner as it is cultivated on the coast of Coromandel. They cover the surface of their lands with water to the depth of a few tenths of an inch; and when the rice is five or six inches in length, they pull it up, form it into small bundles, of four or five stalks each, and transplant them into large fields, at the distance of six inches one from the other. This labour is generally allotted to their women and children.

The Tonquinese employ only buffaloes in their agriculture. These animals, which are of a very large species, are more vigorous than oxen in warm countries, and they extricate themselves with less difficulty from the dirt and clay. They are yoked in the same manner as our horses. These people have no occasion for any machines to inundate their fields: a chain of mountains hangs over their plains, from one end of the kingdom to the other, which abounds with

with ſprings and rivulets, that in their natural courſe water their grounds.

Next to rice, the moſt important object of cultivation in Tong-king is the ſugar-cane. This country produces two kinds: the one is large, and grows exceedingly high, and its joints are at a great diſtance one from another; it always appears green, and contains abundance of juice. The other is ſmaller and ſhorter, and the joints are nearer to one another; when ripe, it is of a yellow colour, and affords leſs liquor than the firſt; but this liquor abounds with more ſugar.

When the Tonquineſe intend to plant ſugar-canes, they begin by turning up the earth to the depth of two feet; they then plant two or three cane-ſhoots, a little inclined, and almoſt in the ſame manner as vines are planted in ſeveral parts of Italy. Theſe ſlips are ſunk about eighteen inches into the earth, and planted chequer-wiſe, at the diſtance of ſix feet. They chooſe the end of the rainy ſeaſon for this operation.

Twelve or fifteen months after the cane has been planted, it is fit to be cut. When the juice is preſſed out, they boil it for ſeveral hours, until ſome of the watery part is evaporated;

they then tranſport it to the neareſt market, and ſell it in that ſtate. The labour and profits of the Tonquineſe planter end here. This ſugar, which as yet reſembles pure water, is purchaſed by merchants, who boil it again, throwing into the coppers ſome alkaline ſubſtances, ſuch as the aſhes of *muſa* leaves, or calcined ſhells. Theſe ingredients produce a conſiderable froth, which the refiner takes care to ſkim off. The action of alkali haſtens the ſeparation of the water from the ſugar: at length, by force of boiling, the juice is reduced to the conſiſtence of ſyrop; and when it begins to granulate, they pour it into a large earthen veſſel, where they leave it to cool for about an hour. This ſyrop ſoon becomes covered with a thin, ſoft cruſt of a yellowiſh colour: after which, it is poured into a veſſel of a conical figure.

As ſoon as the ſyrop appears to have acquired the conſiſtence of ſalt throughout the whole veſſel which contains it, they put it in tierces to whiten and purify it. The remaining operations are almoſt the ſame as thoſe uſed in our Weſt Indian iſlands.

The Tonquineſe have few good fruits; the beſt are pine-apples, oranges, and a kind of red figs, which are every where eſteemed. They have

have other figs much reſembling thoſe of Provence, both in taſte and figure; but, what is moſt extraordinary, is, that theſe figs do not grow on the branches: they ſpring up from the root of the tree, and ſometimes in ſuch abundance, that twenty men might eaſily ſatisfy their hunger with them.

Large trees are ſeen in Tong-king, the branches of which bear neither leaves nor fruit; they produce nothing but flowers. There is another kind, the branches of which bend naturally down to the earth, where they take root, and from which other trees ſpring up: the branches of the latter incline in the like manner, and ſhoot forth roots, as the former; and theſe trees in proceſs of time occupy ſo extenſive a ſpace, that thirty men might commodiouſly repoſe under their ſhade.

The Tonquineſe cultivate the mulberry and varniſh trees, cotton, tea, indigo, ſaffron and pepper; they have few greens, and they ſeem to have little deſire of procuring them; they neglect the vine, although it is the natural production of their country; but they employ great care in raiſing a plant called *tſai*, which, being put into a ſtate of fermentation, throws up a ſcum of a green colour, which is uſed for dying, and

which

which gives a beautiful and durable green. They believe that this plant is to be found no where but in Tong-king and Cochinchina.

Elephants are very common in Tong-king; more than five hundred of them are kept for the uſe of the king. The Tonquineſe pretend that their fleſh is good, and that the prince ſometimes eats of it. Neither lions nor ſheep are ſeen in this kingdom; but there are a prodigious number of ſtags, bears and tygers. The apes here are remarkable for their ſize and boldneſs; it is not uncommon to ſee them, to the number of two or three thouſand, enter in a hoſtile manner the fields of the planter; eat what they can; afterwards roll large girdles of ſtraw around their bodies, which they fill with rice; and return loaded with booty, in ſight of the peaſants, who dare not attack them. Among the birds of this country is a ſpecies of goldfinch, which ſings ſo melodiouſly, that it is diſtinguiſhed by the name of the *celeſtial bird*; its eyes ſparkle like the moſt brilliant ruby; it has a round, ſharp bill, an azure ring round its neck, and a ſmall tuft of party-coloured feathers on its head, which adds greatly to its beauty. Its wings, when it is perched, appear variegated with beautiful ſhades of blue, green and yellow; but

but when it flies, they loſe all their ſplendour. This bird makes its neſt in the cloſeſt thickets, and breeds twice a year; it conceals itſelf in time of rain; but, as ſoon as the rays of the ſun begin to dart through the clouds, it immediately quits its retreat, flutters round the hedges, and, by its warbling, proclaims to the labourers the return of fine weather. This bird is ſaid to be a mortal enemy to the *ho-kien*, another ſingular bird, which is to be found only in marſhes. As ſoon as it perceives the *ho-kien*, the feathers of its neck ſtand erect, it extends and agitates its wings, opens its bill, and makes a noiſe like the hiſſing of a ſerpent; its attitude is that of a bird ready to dart on its prey: in ſhort, its whole body indicates a kind of terror, mixed with fury; but, whether it be, that it feels the inferiority of its ſtrength, or whether ſuch is its inſtinct, it contents itſelf with looking at its enemy with a fixed and diſordered eye, without offering an attack.

The *ho-kien* has its wings, back and tail of a dazzling white; its head is covered with a reddiſh down, and its belly is generally of a bright yellow, interſperſed with gray and black ſpots. This bird, which is almoſt of the ſize of a quail, never

never makes its neſt but among reeds, and breeds only once a year.

This country abounds with game of all kinds, ſuch as ſtags, antelopes, wild goats, peacocks, hares, pheaſants, &c. Every perſon is free to hunt; but this diverſion is dangerous, on account of the great number of elephants, rhinoceroſes, tygers, and other voracious animals which inhabit the foreſts. The domeſtic animals raiſed here, are horſes, for travelling; buffaloes, for tilling the ground; oxen, hogs, goats, fowls, geeſe and ducks.

CHAP. IV.

COCHINCHINA.

WE have already ſeen, in the ſecond chapter, that Cochinchina had a ſhare in the early revolutions of Tong-king; that, ſubject at firſt to the Chineſe government, engaged afterwards in rebellion, and expoſed to different uſurpers, theſe two ſtates had been compelled to return to their former dependance, after the ſucceſsful expedition of General *Mayven*, about the year 50 of the Chriſtian æra.

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The imperial authority, after its re-eſtabliſhment, ſubſiſted in Cochinchina till the year 263, when a nobleman, named *Kulien*, undertook to deliver his country, and to free it from a foreign yoke. He cauſed the Chineſe governor to be maſſacred, and uſurped the throne, of which he remained afterwards peaceful poſſeſſor. His grandſon, *Fan-y*, had the imprudence during his reign to adopt a ſlave, named *Ouen*, born at *Kouang-nan* in Tong-king, whom he cauſed to aſſume the name of *Fan-ouen*. This obſcure foreigner, admitted into the royal family, acquired ſoon, by this adoption and his own intrigues, an unlimited power. After the death of his benefactor, he found little difficulty of ſeizing the throne. To ſignalize the commencement of his reign, and to gain the eſteem of his ſubjects by ſome glorious exploit, he entered Tong-king at the head of an army, took poſſeſſion of *Kouang-nan*, his native country, and ravaged all the territories of *Tſin-hoa*. This expedition was made in the year of our æra 347.

The deſcendants of this ſucceſsful uſurper for a long while enjoyed the throne of Cochinchina. This royal line, called *Fan*, did not end until 653. We have little information reſpecting the reigns of theſe different princes; we only know, that

that they were very punctual in paying their tribute to the emperors. The Chineſe hiſtory is alſo very defective with regard to the ſucceeding kings.

The prince who filled the throne in 1179 turned his arms againſt Camboya, entered it at the head of an army, and committed great devaſtations, without making any conqueſt. The king of Camboya for a long time diſſembled his keen reſentment, that he might put himſelf into a better ſtate of obtaining ampler and more certain revenge. He paſt eighteen years, without indulging in any act of hoſtility; but, in 1197, he attacked the king of Cochinchina, made him priſoner, and dethroned him; and, after ravaging his territories, eſtabliſhed a lord of Camboya on the throne.—But this change of government did not long ſubſiſt.

The king of Cochinchina having learned in 1280 the revolution which had rendered the Mogul Tartars maſters of all China, ſent without delay to the new emperor, who had taken the name *Chit-ſou*, deputies loaded with preſents, in order to pay that prince homage. Theſe deputies were honourably received; but the emperor did not content himſelf with tribute: he carried his pretenſions farther; and reſolved

reſolved to ſend ſome of the grandees of his court to Cochinchina, to form a tribunal there, which alone ſhould be entruſted with the government of the kingdom. This plan was executed; but two years afterwards, *Pouti*, the king's ſon, being fired with indignation at ſeeing a council of foreigners give laws to Cochinchina, refuſed to acknowledge their authority, and prevailed on his father to impriſon the grandees who by order of the emperor compoſed this tribunal.

As ſoon as the emperor was informed of this outrage, he reſolved on revenge. He cauſed a fleet to be immediately equipped in the ports of the province of Canton, in which he embarked a great number of Tartar and Chineſe troops, under the command of *Sotou*. This fleet ſet ſail, and arrived at Cochinchina. *Sotou* landed his army, marched towards the capital, and ſoon made himſelf maſter of it. The king and his ſons, who were obliged to fly, took refuge in the mountains. Thence they diſpatched ſecret orders, to aſſemble large bodies of troops in different places, while they fortified themſelves in a ſmall town, the gates of which were defended by ſome ſtrong works, and batteries of cannon, called *batteries of Mahometan cannon*. They then

privately put to death the Tartar and Chineſe lords who compoſed the tribunal eſtabliſhed by the emperor; and their whole thoughts were employed in deviſing means to amuſe *Sotou*, and to deſtroy his army. With this deſign, they ſent rich preſents to the general, for himſelf and his troops, at the ſame time aſſuring him, that they were diſpoſed, for the future, to comply with the will of the emperor.

Sotou at firſt ſuffered himſelf to be deceived by this apparent ſubmiſſion; but he was informed by a deſerter, ſoon after, of the maſſacre of the Tartar and Chineſe nobility, of the intrigues of the king and his ſon, and of the march of a formidable army which had orders to cut off his retreat. He perceived then, that he had no time to loſe, made his troops advance, and laid cloſe ſiege to the fortified town. The attack and defence were equally reſolute; but the diſadvantage of the ground, and the obſtinate reſiſtance of the beſieged, having occaſioned a great ſlaughter among his troops, he thought it prudent to retire, leſt he ſhould loſe his whole army.

The king of Cochinchina, who flattered himſelf that this repulſe would render the emperor more moderate in his demands, ſent a deputation

tion to him, of ſome of the grandees of his court, to aſſure him of his reſpectful ſubmiſſion; but he only ſought to appeaſe him for the preſent, in order to gain time. In this however he was diſappointed; for the bad ſucceſs of the expedition had ſo chagrined the Chineſe monarch, that he refuſed to admit the ambaſſadors to his preſence, and gave orders to his ſon, to aſſemble an army, and to lead them in perſon againſt the king of Cochinchina. *Sotou* was commanded at the ſame time to join the prince, that, by their united forces, they might entirely cruſh the enemy. However prudent theſe meaſures may appear, they were not attended with the deſired ſucceſs: all theſe preparations ended in a few acts of hoſtility, and ſome ravages committed by the troops of *Sotou*. The emperor *Chit-ſou* died before he could revenge himſelf on Cochinchina; and the kings of that country maintained their independence, by paying the uſual tribute, which they ſtill ſend to the emperor.

The *Ming* having expelled the Mogul Tartars from China, the new emperor, chief of that dynaſty, ſent notice to the king of Cochinchina, of his acceſſion to the throne, and, what had until that time been without example, cauſed

ſacrifices to be offered up in honour of the ſpirits of mountains, foreſts and rivers. *Itataha*, who was then reigning, ſent his tribute to the new monarch, from whom he received magnificent preſents. In 1373, having ſent a fleet againſt ſome pirates who infeſted the ſeas, and having taken twenty of their ſhips, he preſented to the emperor ſeventy thouſand pounds weight of precious wood, which had been found in the captured veſſels.—But the friendſhip between theſe two courts did not long ſubſiſt.

The king of Cochinchina, contrary to the advice, and even orders of the emperor, carried fire and ſword into the territories of Tong-king. This war employed the reſt of his reign, and continued under thoſe of his ſucceſſors. There are few examples of ſo long and bloody a war: it was not terminated until 1471, when, after a deſperate and deciſive battle, the king of Tong-king became abſolute maſter of Cochinchina. His enemy had expoſed himſelf too much in battle; he was taken priſoner, and the people of Cochinchina, being without reſource, were obliged to ſubmit to the conqueror.

The Chineſe hiſtorians ſpeak little of Cochinchina after this revolution; we however know, that it again recovered its independence, and con-

continued afterwards to be governed, as it is at preſent, by its own kings. In 1671 the Tonquineſe attempted an expedition againſt Cochinchina. The grand preparations which they had made, and an army of eighty thouſand effective men, ſeemed to promiſe ſucceſs and an eaſy conqueſt. The troops of Cochinchina amounted only to twenty-five thouſand. The two armies engaged, and the battle continued three days; but, notwithſtanding their ſuperiority in number, the Tonquineſe loſt ſeventeen thouſand men, and the enemy gained a complete victory. Since that time, the Tonquineſe have remained peaceably within their own boundaries, while Cochinchina has aggrandized herſelf by ſubduing the mountaineers, and even the kings of *Tſiampa* and Camboya, whom ſhe has compelled to become tributaries to her.

We ſhall not enter into any detail concerning the people of Cochinchina. As they have a common origin with the Tonquineſe, they differ very little in their manner of living, laws and cuſtoms, which they have in a great part borrowed from the Chineſe.

In four iſlands ſituated near the coaſts of Cochinchina are found thoſe celebrated neſts ſo

much ſought after for ſeaſoning ragouts. They are made by a ſmall bird that is almoſt of the ſize of our ſwallow, and are cemented with a kind of gum, the different layers of which may be ſeparated in the ſame manner as the coats of an onion. When this gum has been diſſolved in warm water, it is uſed for ſeaſoning fiſh and diſhes of various kinds; to ſauces it communicates a moſt exquiſite taſte. To the eaſt of theſe iſles, there are five others, that are ſmaller, where prodigious numbers of turtles are found, the fleſh of which is ſo delicate, that the Tonquineſe and people of Cochinchina often fight deſperate battles in order to take them from one another.

The commodities for which there is readieſt ſale at Cochinchina, are ſaltpetre, ſulphur, lead, fine cloths, barred or flowered chints. Pearls, amber and coral were formerly in great requeſt there; but at preſent the two laſt only are ſaleable; and this is not the caſe, unleſs the beads of coral are round, well poliſhed, and of a beautiful red colour. With regard to amber, it muſt be extremely clear, the beads muſt be of an equal ſize, and not larger than an ordinary nut. The principal exports of Cochinchina are ſilks, ſugar, ebony and Calamba-wood, thoſe

neſts

neſts before mentioned, gold in duſt or in bars, which is ſold for only ten times its weight in ſilver; and laſtly, copper and porcelain, tranſported thither from China and Japan.

European merchants ſeem to complain unjuſtly of the demands made in Cochinchina for entrance, clearance and anchorage. Theſe duties are very trifling; thoſe even of the cuſtom-houſe amount only to four per cent. It is true, that on the arrival of a ſhip, nothing can be removed from her until ſhe has been inſpected; the cuſtom-houſe officers unload her, weigh and count the ſmalleſt pieces, and generally take poſſeſſion of what they find moſt valuable, in order to ſend it to the king, who keeps what he thinks proper, and returns the value. If the *king* only took this liberty, no great loſs would enſue; but it is ſaid, that the *grandees* of the court follow his example, and that they are not *quite* ſo punctual in their payments. The principal part of the lading being thus diſpoſed of, the ordinary goods (which, had they been accompanied with valuable merchandize, would have had a ready market) can ſcarce find a purchaſer.

This inconvenience, though unavoidable does not however appear to be without re-

medy. When the Dutch ſent to Cochinchina, from Surat and Coromandel, veſſels loaded with cloths, lead and ſaltpetre, their cargoes were ſuffered to remain entire, becauſe they had taken the precaution to pay every year a certain ſum for each veſſel that entered. Other nations might have had recourſe to the ſame expedient; but, by attempting to free themſelves from a very ſmall duty, which it would have been prudent to pay, they gave a mortal ſtab to their commerce. The people of Cochinchina, for ſeveral years paſt, have been much more moderate; and whatever their exactions may be, they are by no means ſo great as thoſe of the Tonquineſe, whoſe trade however is ſtill kept up merely by their continual intercourſe with foreigners.

The Japaneſe is the only current money in Cochinchina: it is paid and received by weight. The money of the country, which is of copper, is as large as our common counters, of a round figure, and has a hole in the middle, by which it may be ſtrung in the ſame manner as beads. Three hundred pieces are put on one ſide, and three hundred on another, which paſs in Cochinchina for a thouſand, becauſe in ſix hundred there are found ten times ſixty, which

which make a century among almoſt all the people of the eaſt. There is no country perhaps where merchants are more liable to be deceived with regard to the value of money; this is owing to the pieces being unequal in figure and quality, and to the difficulty of determining their value, which is regulated only by a few characters that are ſtampt upon them. On one ſide they have four Chineſe letters; on the other, nothing. Prudence requires, that they ſhould have honeſt and ſkilful people to aſcertain the goodneſs of theſe pieces, and to ſpecify their value; otherwiſe, they run a great riſque of becoming dupes to the merchants of Cochinchina, who make a great merit of being able to cheat an European.

A report has been ſpread throughout Europe, that when a trading veſſel happens to run aground in Cochinchina, or to be driven into any of its harbours by ſtreſs of weather, the king ſeizes the cargo, if the rudder be broken. This report is entirely void of foundation. When a ſhip has been wrecked on the coaſts of Cochinchina, ſhe is much ſafer from pillage than any where elſe. Barks are ſent immediately to the relief of the crew, and people are employed to drag the ſea with nets, in order to recover the

goods that are loſt; in ſhort, neither labour nor expences are ſpared, to put the ſhip in the beſt condition poſſible. There are only two things that can hurt the trade of foreigners at Cochinchina; and one of theſe may be eaſily avoided. The firſt regards the clearing out of veſſels. While the maſter is waiting, on the evening before his departure, or on the day fixed for ſailing, in order to receive his diſpatches, it often happens that he loſes his voyage, which cauſes an immenſe loſs, and often ruins a trader for ever. Care muſt be taken to ſolicit for a clearance a month before; and by uſing this precaution, one is certain of obtaining it, and of departing on the day appointed. The ſecond, which is unavoidable, is the neceſſity of ſelling goods on credit, becauſe payment is ſeldom made at the time ſtipulated. This however is contrary to the inclination of the prince; for, every merchant who is able to convey to him his complaints reſpecting theſe unjuſt delays, is ſure of being immediately paid, and often even with intereſt.

CHAP.

CHAP. V.

THIBET.

THIBET is known under different names. The Chineſe call it *Tſang*; the Tartars, *Barantola*, *Bouttan* and *Tangout*. Both diſtinguiſh it alſo by the name of *The Kingdom of Laſa*, becauſe it is in the country of *Laſa* that the *dalai-lama* keeps his court. This vaſt kingdom is reckoned to be ſix hundred and forty leagues in extent from eaſt to weſt, and ſix hundred and fifty from north to ſouth. Thibet is encloſed by the country of Kokonor, the provinces of Se-tchuen and Yun-nan, the kingdom of Ava, the ſtates of the Mogul, Bukaria, and the great deſert of Cobi.

We can diſcover nothing certain or diſtinct in the hiſtory of Thibet, till about the year 420. We are told, that a prince then exiſted who was known by the title of *Toufan*, who ſubdued the people of the provinces of Chen-ſi and Se-tchuen, and extended his conqueſts, ſo as to make himſelf maſter of Thibet. This conqueror and his ſucceſſors reigned there for more than a century, without having any communication with China.

Long-

Long-han, a *Touſan* prince, is the firſt ſovereign of Thibet, who began about the year 634 to ſend ambaſſadors to China. Seven years after, the ſame prince eſpouſed the emperor's daughter; and this alliance added ſo much to his power, that he was able to ſubjugate all thoſe nations which were to the weſt of China. This power of the *Touſan* princes ſubſiſted for near two hundred years; but it gradually declined, and was almoſt entirely annihilated about the year 907, towards the end of the dynaſty of *Tang*. Several ſmall ſtates were then formed in Thibet. The prieſts of this country inſenſibly became poſſeſſed of vaſt domains; and the ſuperiors of ſeveral monaſteries, by degrees, rendered themſelves ſo powerful, that they exerciſed an authority almoſt ſovereign within their diſtricts. It however appears, that there was always a prince who had the title of *King of Thibet*; but theſe princes, under the dynaſty of *Song*, were tributary to China.

Thibet continued to decline more and more, until *Chi-tſou*, firſt emperor of the dynaſty of *Yven*, divided the country into ſeveral provinces, or departments, the principal of which was *Ouſſé-kang*—the moſt fertile part of Thibet, and that which enjoyed the mildeſt climate.

Laſa, now become the ordinary reſidence of the ſovereign lama, is ſituated here. There was then in this province a bonze, or prieſt, named *Paſſepa.* The emperor conferred on him the title of prince, honoured him with a golden ſeal, and permitted him to eſtabliſh tribunals in the country of *Ouſſé-hang*, and other parts of Thibet. He obtained alſo the titles of maſter or tutor to the emperor, doctor of the empire, head of the law, and even that of *ouang*, which ſignifies king or prince. His ſucceſſors were honoured with the ſame titles, and were, like him, tributary to the emperors of China.

In 1414, about the middle of the reign of *Yong-lo*, eight other bonzes received from the emperor the title of *ouang*, with the ſame prerogatives as thoſe before mentioned. They were ſtyled great doctors, maſters of the law, and zealous propagators of that law; but theſe pompous titles did not exempt them from paying the tribute which had been impoſed on them.

The bonzes of Thibet, about the year 1426, aſſumed the title of *grand lamas.* The moſt powerful among them, named *Tſong-kepa*, made *Laſa* the place of his reſidence, and was acknowledged chief of all the lamas. It was he who

who eſtabliſhed the law reſpecting the *yellow cap*; for it muſt be obſerved, that there are two kinds of lamas, diſtinguiſhed by *red* and *yellow caps*. His ſucceſſor was the firſt who appointed a *typa* or prime miniſter, whom he entruſted with the government of his ſtates. The next in order was the firſt who took the diſtinguiſhed title of *dalai-lama*, by which he was raiſed far above the reſt; for *dalai* ſignifies *morally and phyſically extended, great, and almoſt without bounds.*

The lama-princes were not yet however ſole ſovereigns of Thibet. About the beginning of the laſt century, a prince, named *Tſang-pa-han*, poſſeſſed great part of it, to the weſt of Laſa. His power extended as far as the ſources of the Ganges, and over the country of *Sirinigar*, which is watered by the ſame river. Father *Andrada*, a Jeſuit, who in 1624 was at the court of this prince, aſſures us, that he was a zealous protector of the Chriſtian religion, and that he ſeemed greatly inclined to embrace it. The Tartar hiſtory of the ſame period corroborates this circumſtance; for it relates, that this prince deſpiſed the lamas, that he abandoned the law of the god *Fo*, and that he ſought every opportunity of deſtroying it.

The

The dalai-lama, being highly incenſed at not receiving the homage of *Tſang-pa-han*, formed a league with the Tartars of Kokonor, whoſe prince, named *Kouchi*, entered Thibet at the head of a powerful army, attacked *Tſang-pa-han*, defeated him, and took him priſoner, and, ſome time after, cauſed him to be put to death. To this Tartar prince the dalai-lama was indebted for his ſovereignty over all Thibet. Far from appropriating to himſelf the fruits of his victory, *Kouchi* declared himſelf a vaſſal of the ſupreme chief of his religion, and was ſatisfied with receiving from him the title of *han*, which he had never before enjoyed. This prince, to continue his protection to the dalai-lama, and ſecure to him the quiet poſſeſſion of his new conqueſts, eſtabliſhed himſelf, together with his troops, in the neighbourhood of Laſa. His ſons had no great inclination for returning to a country that their father had abandoned: they followed his example, and remained in Thibet.

In 1642 the dalai-lama ſent ambaſſadors to *Tſong-te*, father to the firſt emperor of the preſent dynaſty of the Mantchew Tartars, threw himſelf under his protection, and paid him tribute. Ten years after, the dalai-lama himſelf went to Pe-king, and paid homage to the emperor.

peror. He was loaded with honours, received a golden ſeal and magnificent preſents from the emperor, and was confirmed in his title of dalai-lama.

Kang-hi, being deſirous of honouring the *tyſa* or prime miniſter of the dalai-lama, declared him a prince in 1693, and granted him a golden ſeal. This miniſter however was far from being attached to the intereſts of the emperor. On the contrary, he was a traitor, who ſecretly betrayed him, and ſeconded the ambitious views of *Kaldan*, king of the Eleuthes, who was a declared enemy to the Mantchew Tartars. He even endeavoured to perſuade the grand lama not to go to Pe-king, to which place the emperor had called him; and when the dalai-lama died, he kept that event ſo ſecret, that the emperor was not informed of it.—But all theſe intrigues were at length diſcovered in 1705. *Latſa-han*, prince of the Tartars of Kokonor, cauſed this perfidious miniſter to be put to death. *Kang-hi*, informed of the crimes which he had committed, approved of the puniſhment he had met with, and ſent ſome of the grandees of his court to Thibet, to govern it, in conjunction with the Tartar prince, whom he loaded with preſents. He afterwards appointed

a new

a new dalai-lama, who was the ſixth who had borne that title.

Tchong-kar, or the principal king of the Eleuthes, in 1714, made an irruption into Thibet, and committed the moſt horrid ravages. The Tartar prince, who endeavoured to oppoſe this torrent, was killed in combat; and the celebrated pagod of *Poutala* was almoſt reduced to aſhes. The king of the Eleuthes carried away from this pagod, and from all the others of the country, immenſe riches in gold, ſilver, copper, precious ſtones, ſilk ſtuffs, &c. He put a great number of the lamas to the ſword, and ſent ſeveral of them into Tartary, encloſed in ſacks, which were thrown acroſs the backs of camels. This prince pretended to be the only and real ſovereign of Thibet; and he ordered the lamas to renounce all their authority over the people, to retire to their monaſteries, and to employ themſelves only in ſaying their prayers.

The lamas immediately fled, and diſperſed themſelves on all ſides. The dalai-lama loſt no time to implore the protection of the emperor *Kang-hi*; and the princes of Kokonor, whoſe country had been expoſed to the ſame ravages, united with him in begging for relief. The emperor, moved by their importunate ſolicitations,

tions, immediately aſſembled a numerous army, commanded by experienced Tartar and Chineſe officers, and placed one of his ſons and a grandſon at their head. This army marched into Kokonor, drove from thence the king of the Eleuthes, and entered Thibet, while another body of Chineſe troops penetrated thither alſo by the province of *Se-tchuen.*

The dalai-lama was re-eſtabliſhed, and the reſt of the lamas were put in poſſeſſion of their pagods. The remainder of the troops of the Eleuthes made their eſcape through the defiles of the mountains. Although good order and tranquillity ſeemed to be reſtored in Thibet, the emperor commanded ſome of the Tartar nobility to remain at *Laſa* and in *Kokonor*, to govern there in his name, and to watch the motions of *Tchong-han.* The ſame plan of conduct was adopted and followed by the emperor *Yong-tching*, the ſon and ſucceſſor of *Kang-hi.* He continued to keep up ſtrong armies, that were always in readineſs to oppoſe the inroads of the king of the Eleuthes. However, ſome lords of Thibet revolted in 1727, one of whom even took the title of governor-general of the country, and cauſed a Tartar prince of the fourth rank to be put to death.—But theſe ſlight commotions

motions were ſoon ſuppreſſed. *Kien-long*, the preſent emperor, raiſed, in 1739, to the dignity of prince of the ſecond rank a perſon whom the emperor *Yong-tching*, his father, had appointed viceroy of Thibet. Peace has been ſince preſerved there, and it appears to be now firmly eſtabliſhed, as the Thibetians have nothing more to fear from the incurſions of the Eleuthes, who, ſince 1759, have been ſubjects of the empire.

The tribute which the ſovereign of Thibet ſends to the emperor of China conſiſts generally of gold or copper ſtatues of the god *Fo*, perfumes, amber, coral, precious ſtones, woollen ſtuffs, and ſword blades. The emperor alſo requires from the dalai-lama a certain number of veſſels, or ſmall pitchers, filled with water from the Ganges. Since the latter end of the reign of *Kang-hi*, the emperor has always had ſome of this water in his palace, and he even carries it with him when he travels.

A very extraordinary cuſtom is ſanctioned in Thibet, which permits women to have ſeveral huſbands at one time. The degrees of conſanguinity between the huſbands are no obſtacle to theſe unions; for a woman may marry all the brothers of a family; the children are di-

vided among them; the eldeſt has the firſt born, and the younger, thoſe that are brought into the world afterwards. When the lamas are reproached for permitting and authoriſing this indecent cuſtom, they plead in their excuſe the ſcarcity of women in Tartary and Thibet. It is true, that more boys than girls are to be found in their families; but it may eaſily be ſeen, that the Tartars uſe this pretence in order that their women may be permitted to eſpouſe ſeveral huſbands.

The dalai-lama does not reſide in the city of Laſa, but on a mountain in the neighbourhood, called *Poutala*. On this mountain there is a great number of pagods, the moſt ſumptuous of which he inhabits. He paſſes great part of his life on a kind of altar, where he ſits motionleſs, in a croſs-legged poſture, on a large and magnificent cuſhion, and receives, with the greateſt gravity, the adoration, not only of the Thibetians, but alſo of a prodigious multitude of ſtrangers and pious pilgrims, who undertake long and difficult journies to go and worſhip him on their bended knees, and to receive his benediction. The grand lama ſalutes no one; he neither uncovers nor riſes up to any perſon, whatever his rank may be; with the ſame

eye,

eye, he beholds at his feet the greateſt princes and the meaneſt of their ſubjects. He contents himſelf with laying his hand on the head of his adorer, who imagines that he obtains, by this impoſition alone, the remiſſion of all his ſins.

Next to the Thibetians, the Tartars are the moſt zealous worſhippers of the grand lama; they arrive in crowds at *Poutala*, from the remoteſt corners of the country; even the weakeſt of the female ſex are not terrified by the fatigues that inſeparably attend theſe long journies. When the army of the Eleuthes were ravaging the territories of Thibet, among the number of pilgrims then at *Laſa* was a Tartar princeſs, accompanied by her ſon, whoſe uſual place of reſidence lay beyond the Caſpian ſea, between *Aſtracan*, *Saratoc* and the river *Jauk*. Surrounded by ſoldiers, and expoſed to their inſults, ſhe found it neceſſary, in ſo dangerous a ſituation, to apply to the emperor for protection, who aſſigned her the revenues of ſome land in Tartary for her ſubſiſtence; and, having afterwards obtained permiſſion for her to paſs through Siberia, this prince ſent her back to her own country, under a proper eſcort of Chineſe officers.

This profound veneration, which draws ſo many people to Laſa, to proſtrate themſelves at the feet of the grand lama, is founded on the idea which they entertain of his great power and ſanctity. They are fully perſuaded, that all the divinity of *Fo* reſides in him, that he is omniſcient and omnipreſent, and that he has neither need of information, nor occaſion to aſk queſtions, in order to diſcover the ſecret thoughts of men. They believe him to be immortal, and that, when he appears to die, his ſoul and his divinity only change their place of reſidence, and tranſmigrate into another body. All their care is then employed to diſcover the place where it hath pleaſed him to be born again; even ſome of the Tartar princes themſelves have aſſiſted in this important ſearch; but they are obliged to be directed by certain lamas, who alone are acquainted with the ſigns by which the new-born god may be diſcovered, or rather, they only know what child the preceding dalai-lama appointed to be his ſucceſſor.

Large pagods are frequently to be ſeen in Thibet, where the moſt diſtinguiſhed of the lamas reſide. They aſſume different titles of honour; that of *houtouctou* is one of the moſt venerable, and is never granted but to thoſe who

who are accounted living *Fos*. Theſe *houtouctous* are not always fixed to the ſame place; they have liberty to reſide wherever they pleaſe, and to chooſe for their abode whatever ſpot appears to them moſt agreeable. They are not even confined to Thibet; ſome of them are to be found in the neighbouring ſtates, eſpecially in Tartary.

The inhabitants of Thibet are not the only people who may attain to the dignity of lama. Tartars, and even Chineſe, have aſpired to the prieſthood, and repaired to *Laſa*, in hopes of obtaining it. If they can get themſelves admitted among the diſciples of the grand lama, the number of whom is fixed at two hundred, they conſider this admiſſion as the commencement of their promotion, and as the firſt ſtep towards dignity and power: the ſubaltern grand lamas are choſen from among theſe diſciples. The houtouctous, however, whatever ſigns they may have in them of the preſence of the god Fo, are not acknowledged as ſuch until after having paſſed a certain time in the ſchool of the grand lama. When they have arrived at this dignity, they live midſt ſplendour and opulence, and are continually ſurrounded by a crowd of adorers, who load them with preſents.

The richeſt and moſt conſiderable of the Tartar lamas who inhabit Thibet are thoſe whom the Chineſe call *mong-fan*: they poſſeſs extenſive domains to the north of the province of Yun-nan, between the beautiful rivers of *Kin-che-kiang* and *Vou-leang*. Theſe lands were granted to them by *Ouſan-guei*, who became maſter of Yun-nan when the Mantchew Tartars ſubdued China, in order to bring them over to his party, and that he might by their means gain the ſupport of all the lamas of Thibet.

Theſe lamas had great power in China while the Tartar family of *Yven* were in poſſeſſion of the throne. There are ſtill to be ſeen at Peking ſeveral monuments which were erected in honour of the lamas of that time; but the Chineſe having again become maſters, under the dynaſty of *Ming*, the lamas were expelled with the reſt of the Tartars: they have however recovered a good deal of their conſequence under the preſent family. Although the Mantchew Tartars had never any lamas, they no ſooner undertook the conqueſt of China, than they protected them openly, through policy; and ſoon after, government cauſed magnificent pagods to be erected for them. This example was followed by a great number of princes, princeſſes

princeſſes and wealthy people, who ſeemed to vie with one another in their eager deſire for building them temples; and it is not aſtoniſhing, that, to poſſeſs all theſe pagods, the lamas have multiplied ſo much in China. They muſt even be rich there; for the greater part of theſe lamas appear in public in veſtments of red and yellow ſattin, ornamented with the richeſt and moſt valuable furs. They are all mounted on excellent horſes, and are followed by a number of domeſtics, proportioned to their rank as mandarins; for the emperor permits them to carry a cuſhion and the other badges of dignity which belong to the quality of mandarin.

The lamas of Thibet are not ſo magnificent in their dreſs; they wear only a napped kind of woollen ſtuff, called in China *pou-lou*, which is uſed for covering ſeats, becauſe it generally laſts long, and retains its colour. The grand lama was ſeen at *Laſa* in 1717 clothed in a red dreſs of this ſtuff, having on his head a yellow cap, ornamented with gilding.

Beſides this cap, the lamas have ſeveral bonnets, or tiaras, that are the diſtinguiſhing marks of the different degrees of honour to which they have arrived. The cap which ſtrikes Europeans moſt, has a great reſemblance to a biſhop's

ſhop's mitre: they wear it on horſeback, as well as on foot; but the cloven part of this kind of mitre deſcends directly to the middle of the forehead. The obligations which the office of lama impoſes, are neither few nor trifling; but there is no one among them who engages to diſcharge them all. They divide and ſhare the burden. One takes the charge of obſerving one precept, and another obliges himſelf to practiſe another; and ſo of the reſt: they however have certain common prayers, which they chaunt in a very agreeable manner; and they are all obliged to renounce the vanities of the world, to live in celibacy, and to have no concern with trade or commerce.

The language ſpoken in Thibet is entirely different from that of the Tartars, whether Mantchews or Moguls. It is almoſt the ſame as that of thoſe people called *Si-fans*: the only difference conſiſts in the acceptation of certain words, and ſome few particularities of pronunciation.

The phyſicians of Thibet are not deſtitute of ſkill; and ſome of the aſtronomers of this country are acquainted with the motions of the heavenly bodies, and able to calculate eclipſes; but the lamas are generally very ignorant. It

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is rare to find any of them who underſtand their ancient books, or who are able to read them. This difficulty ariſes from the characters of theſe books being different from thoſe uſed in Thibet and Tartary, and from the language in which they are written being now dead, as it is never uſed, either in ſpeaking or writing.

The Thibetians have no fortified towns, or places of defence. Their cities, in general, are very ſmall. *Laſa* itſelf, where the dalai-lama keeps his court, is rather a celebrated temple than a city.

CHAP. VI.

THE COUNTRY OF HA-MI.

THE country of *Ha-mi* is ſituated to the north-eaſt of China, at the extremity of that deſert which the Chineſe call *Cha-mo*, and the Tartars, *Cobi*. It is only ninety leagues diſtant from the moſt weſterly point of the province of Chen-ſi. This country was inhabited in the early ages by a wandering people, named *Iong*. About the year 950 before the Chriſtian æra, they ſent deputies to pay homage to the emperor

emperor of China, and preſented ſome ſabres by way of tribute. The civil wars by which China was torn about the end of the dynaſty of *Tcheou* having prevented aſſiſtance from being ſent to theſe people, they fell under the dominion of the *Hiong-nou*, who appear to have been the ſame as the *Huns*, and who at that time were a formidable nation. The Chineſe ſeveral times loſt and recovered the country of *Ha-mi*. In 131 (the ſixth year of the reign of *Chun-ty*, of the dynaſty of the eaſtern *Han*), the emperor kept an officer there in quality of governor. Under the following dynaſties, the ſame viciſſitudes were experienced: *Ha-mi* was ſometimes united to the province of Chen-ſi, ſometimes independent of it, and ſometimes even of the whole empire. The ſituation of theſe people (ſeparated by vaſt deſerts from China, to which, beſides, they had no relation, either in language, manners or cuſtoms) muſt have greatly contributed to facilitate theſe revolutions. All the tributary ſtates of the empire having revolted in 610, that of *Ha-mi* followed their example; but it again ſubmitted to the yoke, under Tai-tſong, ſecond emperor of the dynaſty of *Tang*, who had ſent one of his generals with an army to reduce it. This great

prince paid particular attention to his new conqueſt. He divided it into three diſtricts, and connected its civil and military government in ſuch manner to that of the province of Chen-ſi, and other neighbouring countries, that tranquillity prevailed there during his reign and ſeveral of thoſe that followed. Through *Ha-mi* all the caravans which went from the weſt to China, or from China to the weſt, were obliged to paſs. The emperors, predeceſſors of Tai-tſong, were ſatisfied with cauſing wine to be tranſported from *Ha-mi* in ſkins carried by camels; but, *Tai-tſong*, ſays the Chineſe hiſtory, *having ſubdued the kingdom of Ha-mi, ordered ſome vine-plants of the ſpecies called majou, to be brought him, which he cauſed to be planted in his gardens; he, beſides, learned the manner of making wine, the uſe of which proved both ſerviceable and hurtful to him.*

Luxury and effeminacy having weakened the dynaſty of *Tang*, the Mahometans (who had made a rapid progreſs in all the countries that are ſituated between Perſia, Cobi and the Caſpian ſea) advanced as far as *Ha-mi*, which they conquered. It appears, that this country afterwards had princes of its own, but dependent on the Tartars, who ſucceſſively ruled theſe

immenſe

immenſe regions. The *Yuen*, or Mogul Tartars, again united the country of *Ha-mi* to the province of Chen-ſi; and this re-union ſubſiſted until 1360, at which time the emperor formed it into a kingdom, on condition of its princes doing homage and paying tribute. The king of *Ha-mi* was honoured with a new title in 1404, and obtained a golden ſeal. After a conteſt of ſeveral years for the ſucceſſion to the throne, the kingdom of *Ha-mi* fell a prey to the king of *Tou-eulh-fan*. This yoke ſoon became uneaſy to the people of *Ha-mi*; they revolted from their new maſters, and made conqueſts from them in their turn. The new king whom they made choice of, did not long poſſeſs the throne; he was conquered and killed in a bloody battle which he fought with the king of *Tou-eulh-fan*, who alſo periſhed ſome time after. Since this epocha, the country of *Ha-mi* has been ſucceſſively expoſed to anarchy, or governed by its own princes. The prince who filled the throne in 1696, acknowledged himſelf a vaſſal of the empire, and ſent as tribute to Pe-king camels, horſes and ſabres. KANG-HI received his homage with the uſual ceremonies, and publiſhed a diploma, which eſtabliſhed the rank that the king of *Ha-mi* ſhould hold among

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the tributary princes, the time when he ſhould come to render homage, the nature of the preſents neceſſary for his tribute, the number of auxiliaries he was bound to furniſh in time of war, and the manner of his appointing a ſucceſſor. All theſe regulations have ſubſiſted till this time.

The country of *Ha-mi*, though ſurrounded by deſerts, is accounted one of the moſt delightful in the world. The ſoil produces abundance of grain, fruits, leguminous plants, and paſture of every kind. The rice which grows here, is particularly eſteemed in China; and pomegranates, oranges, peaches, raiſins and prunes have a moſt exquiſite taſte; even the jujubes are ſo juicy, and have ſo delicious a flavour, that the Chineſe call them *perfumed jujubes*. There is no fruit more delicate or more in requeſt than the melons of *Ha-mi*, which are carried to Pe-king, for the emperor's table. Theſe melons are much more wholeſome than thoſe of Europe, and have this ſingular property, that they may be kept freſh during great part of the winter *.

* Some of the ſeeds of theſe melons, brought to Paris in 1778, were ſown the year following, and ſucceeded very well.

But

But the moſt uſeful and moſt eſteemed production of the country of *Ha-mi*, is its dried raiſins. Theſe raiſins are of two kinds. The firſt, which are much uſed in the Chineſe medicine, ſeem to have a perfect reſemblance to thoſe known in Europe by the name of Corinthian. The ſecond, which are in much greater requeſt for the table, are ſmaller and more delicate than thoſe of Provence. The Chineſe authors perfectly agree with Meſſrs. *Lemery* and *Geoffroy*, reſpecting the virtue and qualities of theſe dried grapes or raiſins; but they attribute ſo much more efficacy to thoſe of *Ha-mi* than to thoſe of China, that they preſcribe them in ſmaller doſes. They obſerve, that an infuſion of the firſt is of great ſervice in facilitating an eruption of the ſmall-pox about the fourth day, when the patient either is or ſeems to be too weak; and to promote a gentle perſpiration in ſome kinds of pleuriſies, or malignant fevers. The doſe muſt be varied, according to the age, habit of body and ſtrength of the patient; and great care muſt be taken to adminiſter this remedy ſeaſonably and with judgment.

The emperor cauſed plants to be tranſported from *Ha-mi* to Pe-king, which were immediately planted in his gardens. As theſe plants

were

were cultivated with extraordinary care, under his own eyes, they have perfectly ſucceeded. The raiſins produced by them are exceedingly ſweet, and have a moſt exquiſite flavour.

Although the country of *Ha-mi* (the latitude of which is 42° 53′ 20″) lies farther towards the north than ſeveral of the provinces of France, we are aſſured, that its climate is more favourable to the culture of vines, and that it gives a ſuperior degree of quality to the grapes. It never rains at *Ha-mi*; even dew and fogs are ſcarcely ever ſeen there; the country is watered only by the ſnow which falls in winter, and by the water of this ſnow when melted, which is collected at the bottoms of the mountains, and preſerved with great care and induſtry. The method of drying grapes in *Hami* is much ſimpler than that practiſed in the provinces of China. The people of Chen-ſi hold them over the ſteam of hot wine, and even ſometimes boil them a few ſeconds in wine in which a little clarified honey has been diluted. In the kingdom of *Ha-mi* they wait until the grapes are quite ripe; they then expoſe them to the ſcorching rays of the ſun; afterwards, pick them, and leave them in that manner until they are quite dry. However dry theſe grapes

may

may be, they become ſhrivelled, without loſing any of their ſubſtance, and without growing flat: good raiſins ought to be almoſt as criſp as ſugar-candy.

The kingdom of *Ha-mi* contains a great number of villages and hamlets; but it has, properly, only one city, which is its capital, and has the ſame name. It is ſurrounded by lofty walls, which are half a league in circumference, and has two gates, one of which fronts the eaſt, and the other the weſt. Theſe gates are exceedingly beautiful, and make a fine appearance at a diſtance. The ſtreets are ſtraight, and well laid out; but the houſes (which contain only a ground-floor, and which are almoſt all conſtructed of earth) make very little ſhew: however, as this city enjoys a ſerene ſky, and is ſituated in a beautiful plain, watered by a river, and ſurrounded by mountains which ſhelter it from the north winds, it is a moſt agreeable and delightful reſidence. On whatever ſide one approaches it, gardens may be ſeen, which contain every thing that a fertile and cultivated ſoil can produce in the mildeſt climates. All the ſurrounding fields are enchanting; but they do not extend far; for on ſeveral ſides they terminate in dry plains, where a number of beautiful

beautiful horſes are fed, and a ſpecies of excellent ſheep, which have large flat tails that ſometimes weigh three pounds. The country of *Ha-mi* appears to be very abundant in foſſils and valuable minerals: the Chineſe have, for a long time, procured diamonds and a great deal of gold from it; at preſent, it ſupplies them with a kind of agate, on which they ſet a great value. With regard to the inhabitants of this ſmall ſtate, they are brave, capable of enduring fatigue, very dexterous in all bodily exerciſes, and make excellent ſoldiers; but they are fickle and ſoon irritated; and, when in a paſſion, they are extremely ferocious and ſanguinary.

CHAP. VII.

THE ISLES OF LIEOU-KIEOU.

THESE iſles (hitherto little known to geographers, who have been ſatisfied with marking their exiſtence and latitude in their charts) form a powerful and extenſive empire, the inhabitants of which are civilized, and ought not to be confounded with other

ſavage nations diſperſed throughout the iſlands of Aſia. Father *Gabil*, a Jeſuit, has furniſhed us with ſome intereſting details reſpecting theſe iſlanders, which he extracted from a Chineſe relation, publiſhed in 1721, at the end of a voyage that was undertaken on the following account.—The emperor *Kang-hi*, having reſolved, in 1719, to ſend an embaſſador to the king of *Lieou-kieou*, choſe for this purpoſe one of the great doctors of the empire, named *Supao-koang*. This learned man departed from China in 1719, and returned to Pe-king in 1720, where, in the year following, he cauſed a relation of his voyage to be publiſhed in two volumes. It is in the firſt of theſe, that he gives an accurate and particular deſcription of the iſles of *Lieou-kieou*; and what he relates appears to be worthy of greater credit, becauſe, being on the ſpot, he examined, as he himſelf ſays, according to the orders of the emperor, whatever he found curious or intereſting, reſpecting the number, ſituation and productions of theſe iſles; as alſo the hiſtory, religion, manners and cuſtoms of the people who inhabit them.

Theſe iſles, ſituated between Corea, Formoſa and Japan, are in number thirty-ſix. The principal and largeſt is called *Lieou-kieou*; the reſt

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have each a particular name. The large iſland extends from north to ſouth almoſt 440 *lys* *, and 120 or 130 from eaſt to weſt; but, on the ſouth ſide, the extent from eaſt to weſt is not 100 *lys*. The ſouth-eaſt part of the iſland, where the court reſides, is called *Cheouli*, and it is there, that *Kint-ching*, the capital city, is ſituated. The king's palace, which is reckoned to be four leagues in circumference, is built on a neighbouring mountain. It has four gates, which correſpond to the four cardinal points; and that which fronts the weſt, forms the grand entry. The view which this palace commands is moſt extenſive and delightful; it reaches as far as the port of *Napa-kiang*, at the diſtance of ten *lys*, to the city of *Kint-ching*, and to a great number of other cities, towns, villages, palaces, temples, monaſteries, gardens, and pleaſure-houſes. It ſtands in longitude 146° 26′ eaſt, and in latitude 26° 2′ north.

If we believe theſe iſlanders, the origin of their empire is loſt in the remoteſt antiquity. They reckon up twenty-five ſucceſſive dynaſ-

* The *lys*, as we have already ſaid, is a meaſure uſed by the Chineſe in eſtimating diſtances. Two hundred *lys* make ſixty geographical miles, which are equal to one degree.

ties, the duration of which forms a period of more than eighteen thouſand years. It would be uſeleſs to employ a ſingle moment in pointing out the abſurdity of theſe pretenſions. It is however certain, that the exiſtence of the country called *Lieou-kieou* was not known in China before the year 605 of the Chriſtian æra. It was in the courſe of that year, that one of the emperors of the dynaſty of *Souï*, having heard of theſe iſles, was deſirous of knowing their ſituation. This prince at firſt ſent ſome Chineſe thither; but their expedition proved fruitleſs, as the want of interpreters prevented them from acquiring that knowledge which was the object of their voyage. They only brought ſome of the iſlanders with them to *Sigan-fou*, the capital of the province of *Chen-ſi*, which was the uſual reſidence of the emperors of the dynaſty of *Souï*. It fortunately happened, that an embaſſador of the king of Japan was then at court. This embaſſador and his attendants immediately knew the ſtrangers to be natives of *Lieou-kieou*; but they ſpoke of theſe iſles as of a miſerable and wretched country, the inhabitants of which had never been civilized. The emperor of China afterwards learned, that the principal iſland lay to the eaſt of a city called

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at preſent *Fou-tcheou-fou*, which is the capital of the province of *Fo-kien*; and that, in a paſſage of five days, one might reach the large iſland where the king kept his court.

On this information, the emperor *Yang-ti* ſent ſkilful men, accompanied by interpreters, to ſummon the prince to do homage to the emperor of China, and to pay him tribute. This propoſal was very ill received. The king of *Licou-kieou* ſent back the Chineſe, telling them, ſternly, that he acknowledged no prince to be his ſuperior. This anſwer irritated the emperor, who, to obtain revenge, cauſed a fleet to be immediately equipped in *Fo-kien*, in which he embarked ten thouſand men. This fleet ſet ſail, and arrived in ſafety at the port of *Napa-kiang*. The army, ſpite of every effort made by the natives, landed on the iſland; and the king, who had put himſelf at the head of his troops to oppoſe the enemy, having fallen in battle, the Chineſe pillaged, ſacked and burnt the royal city, made more than five thouſand ſlaves, and returned to China.

The emperors of the dynaſty of *Tang*, thoſe of the ſhort dynaſties that followed, and thoſe of the dynaſty of *Song*, although they were fully informed of every thing reſpecting the

Lieou-kieou iſles, made no attempts to render them tributary. In 1291, *Chi-tſou*, emperor of the dynaſty of *Yven*, was deſirous of reviving the pretenſions of his predeceſſors. He fitted out a fleet to ſubdue theſe iſlands; but ſchemes of conqueſt had become diſagreeable to the Chineſe, ſince the diſaſter that befel their army in an expedition againſt Japan. The fleet of *Chi-tſou* went no farther than the iſles of *Pong-hou*, and the weſtern coaſt of Formoſa, from whence, under divers pretences, they returned to the ports of *Fo-kien*.

It was only in 1372, under the reign of *Hong-vou*, founder of the dynaſty of *Ming*, that theſe iſlands ſubmitted voluntarily to the Chineſe government. *Hong-vou* had ſent one of the grandees of his court to *Tſay-tou*, who was then reigning at *Lieou-kieou*, to inform him of his acceſſion to the throne. The Chineſe nobleman had received particular inſtructions reſpecting this commiſſion, and he acquitted himſelf of it with all the prudence and addreſs of an able miniſter. In a private audience which he had with *Tſay-tou*, he exhorted this prince to declare himſelf a tributary of the empire, and laid before him the advantages he would derive from this ſtep. His reaſoning, ſupported by

by the power of his natural eloquence, made ſo much impreſſion on the mind of *Tſay-tou*, that he embraced the propoſal made him, and ſent immediately to the emperor to demand the inveſtiture of his ſtates.

Hong-vou received his envoys in an magnificent manner, and loaded them with preſents. He ſolemnly declared *Tſay-tou* a vaſſal of the empire; and, after having received his firſt tribute (which conſiſted in valuable horſes, aromatic wood, ſulphur, copper, tin, &c.) he ſent to this prince a golden ſeal, and confirmed the choice he had made of one of his ſons for ſucceſſor. The emperor afterwards ſent thirty-ſix families, almoſt all from the province of *Fo-kien*, to *Lieou-kieou*. *Tſay-tou* received them, aſſigned them lands near the port of *Napa-kiang*, and appointed certain revenues for their uſe, at the ſame time that *Hong-vou* made them conſiderable remittances. Theſe families firſt introduced into *Lieou-kieou* the learned language of the Chineſe, the uſe of their characters, and the ceremonies practiſed in China in honour of *Confucius*. On the other hand, the ſons of ſeveral of the grandees of the court of *Tſay-tou* were ſent to *Nan-king*, to ſtudy Chineſe in the imperial college, where they were treated with

diſtinction, and maintained at the emperor's expences.

The iſles of *Lieou-kieou* had neither iron nor porcelain. *Hong-vou* ſupplied this want; he cauſed a great number of utenſils of iron, and inſtruments to be made, which he ſent thither, together with a quantity of porcelain veſſels. Commerce, navigation and the arts ſoon began to flouriſh. Theſe iſlanders learned to caſt bells for their temples, to manufacture paper and the fineſt ſtuffs, and to make porcelain, with which they had been ſupplied before from Japan.

The celebrated revolution which placed the Tartars on the imperial throne of China, produced no change in the conduct of the kings of *Lieou-kieou*. *Chang-tché*, who was then reigning, ſent embaſſadors to acknowledge *Chun-tchi*, and received a ſeal from him, on which were engraven ſome Tartar characters. It was then ſettled, that the king of *Lieou-kieou* ſhould pay his tribute only every two years, and that the number of perſons in the train of his envoys ſhould not exceed one hundred and fifty.

The emperor *Kang-hi* ſeemed to pay more attention to theſe iſles than any of his predeceſſors. He cauſed a ſuperb palace to be erected

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in honour of *Confucius*, and a college, where he maintained maſters to teach the ſciences and the Chineſe characters. He alſo inſtituted examinations for the different degrees of the literati. He ordained, that the king of *Lieou-kieou* ſhould never ſend in tribute roſe-wood, cloves, or any other production which was not really of the growth of the country; but, that he ſhould ſend a fixed quantity of ſulphur, copper, tin, ſhells, and mother of pearl, which is remarkably pretty in theſe iſlands. He permitted, that, beſides the uſual tribute, he might preſent him horſe-furniture, piſtol-caſes, and other things of the ſame kind, which theſe iſlanders are ſaid to manufacture with great taſte and neatneſs.

We could here give ſome account of the lives of the different princes who have reigned in *Lieou-kieou*; but, as the hiſtory of the nations tributary to China, does not properly belong to this work, we ſhall content ourſelves with preſenting a chronological table of theſe kings, taken from the relation of the Chineſe doctor *Supao-koang*.

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CHRONOLOGICAL TABLE OF THE KINGS OF LIEOU-KIEOU, FROM THE YEAR 1187 after J. CHRIST, to the preſent CENTURY.

Names of the Kings.	Began to reign A. D.	Age.	Years they reigned.
Chun-tien	1187	Died aged 72 years	51
Chun-ma-chuni, *ſon of Chun-tien* . .	1238	Died aged 64 years	11
Y-pen, *ſon of Chun-ma-chuni* . . .	1249		
Yn-tſou	1260	Died aged 71 years	40
Ta-tching, *ſon of Yn-tſou*	1301	. . . . .	9
Yn-tſe, *ſecond ſon of Ta-tching* . .	1309	. . . . .	5
Yu-tching, *fourth ſon of Yn-tſe* . . .	1314	. . . . .	23
Sy-ouey, *ſon of Yu-tching*	1337	Died aged 23 years	14
Tſay-tou	1350	. . . . .	46
Ou-ning, *ſon of Tſay-tou*	1396		
Tſe-tchao, *ſon of Ou-ning*	1406	. . . . .	16
Chang-pa-tchi, *ſon of Tſe-tchao* . .	1424	Died aged 68 years	18
Chang-tchong, *ſecond ſon of Chang-pa-tchi*	1440	Died aged 54 years	5
Chang-tſeta, *ſon of Chang-tchong* . .	1445	Died without children, aged 42 years	5
Chang-kin-ſou, *uncle, by the father's ſide, to Chang-tſeta*	1450	Died aged 52 years	4
Chang-tai-kieou, *brother of Chong-kin-ſou*	1454	Died aged 46 years	7
Chang-te, *third ſon of Chang-tai-kieou*	1461	Died aged 29 years	9
Chang-y-ven	1470	Died aged 62 years	7
Chang-tching, *ſon of Chang-y-ven* .	1477	Died aged 62 years	50
Chang-tſing, *third ſon of Chang-tching*	1527	Died aged 59 years	29
Chang-y-ven, *ſecond ſon of Chang-tſing*	1556	Died aged 45 years	17
Chang-yong, *ſecond ſon of Chang-y-ven*	1573	Died aged 35 years	16
Chang-ning, *grandſon of Chang-tſing* .	1588	Died aged 57 years	32
Chang-ſong, *deſcended from a brother of Chang-yong*	1621	Died aged 51 years	20
Chang-hien, *third ſon of Chang-ſong*	1641	Died aged 23 years	7
Chang-tche, *brother of Chang-hien* .	1648	Died aged 40 years	21
Chang-tching, *ſon of Chang-hien* . .	1669	Died aged 65 years	41
Chang-pen, *grandſon of Chang-tching*	1710	Died aged 34 years	3
Chang-king, *ſon of Chang-pen* . . .	1713		

IT is more than nine hundred years ſince the bonzes of China introduced at *Lieou-kieou* the worſhip of *Fo*, and the principal books belonging to their ſect. This worſhip is at preſent the eſtabliſhed religion both of the grandees and of the people. There is ſtill to be ſeen in the royal city a magnificent temple, erected in honour of another idol borrowed from the Chineſe, named *Tien-fey*, which ſignifies *celeſtial queen*, or *lady*. We ſhall ſpeak of it when we come to the religion of the Chineſe.

Theſe iſlanders do not make promiſes or ſwear before their idols. When they have occaſion to do this, they burn perfumes, preſent fruits, and ſtand reſpectfully before ſome ſtone, which they call to witneſs the ſolemnity of their engagements. Numbers of ſtones are to be ſeen in the courts of their temples, in moſt public places, and upon their mountains, which are entirely appropriated to this purpoſe. They have alſo among them women conſecrated for the worſhip of ſpirits, who are ſuppoſed to have great influence over theſe beings. They viſit the ſick, diſtribute medicines, and recite prayers for their recovery.

They reſpect the dead as much as the Chineſe, and they are no leſs ceremonious in wearing

ing mourning; but their funerals are neither ſo pompous, nor attended with ſo much expence. Their coffins, which are of an hexagonal or octagonal figure, are three or four feet high. They burn the fleſh of the bodies of their dead, and preſerve only the bones. They never offer proviſions to them; they are contented with placing lamps round them, and burning perfumes.

Different families are diſtinguiſhed in *Lieou-kieou* by ſurnames, as in China; but a man and a woman of the ſame ſurname cannot be united in marriage. The king is not permitted to marry but in the three grand families, which always enjoy the higheſt offices. There is a fourth, of equal diſtinction to the three former; but neither the king nor the princes contract any alliances with this family; for it is doubtful, whether it be not ſprung from the ſame ſtem as the royal line.

A plurality of wives is allowed in theſe iſles. Young men and young women enjoy the liberty of ſeeing one another, and of converſing together; and their union is always in conſequence of their own choice. The women are very reſerved; they never uſe paint, and wear no pendants in their ears; they collect their hair

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hair on the top of their heads, in the form of a curl, and fix it in that manner by means of long pins made of gold or ſilver.

Beſides the vaſt domains which the king poſſeſſes, he receives the produce of all the ſulphur, copper and tin-mines, and of the ſalt-pits, together with what ariſes from taxes. From theſe revenues he pays the ſalaries of the mandarins and officers of his court. Theſe ſalaries are eſtimated at a certain number of ſacks of rice; but under this name is comprehended whatever the king gives in grain, rice, ſilk, cloth, &c. The whole is valued according to the price of the ſacks of rice.

There are here, as in China, nine orders of mandarins, who are diſtinguiſhed by the colour of their caps, or by their girdles and cuſhions. The greater part of the titles of theſe mandarins are hereditary in their families; but there are ſome which are only beſtowed upon merit. In the royal city there are tribunals eſtabliſhed for managing the revenue and affairs of the principal iſland, and of all the others which are dependant on it. The latter have agents, who reſide at court. There are alſo particular tribunals for civil and criminal matters; for whatever concerns the families of the grandees and

princes; for the affairs of religion; for inſpecting the public granaries, king's revenues, duties; for commerce, manufactures, civil ceremonies, and for navigation, public edifices, literature, and war.

The veſſels that are built in this country are greatly valued by the people of China and Japan. In theſe the natives go not only from one iſland to another, but alſo to China, Tong-king, Cochinchina, Corea, *Nanga-za-ki*, *Satſuma*, the neighbouring iſles, and to Formoſa, where they diſpoſe of their different commodities. Beſides thoſe articles of commerce, which their manufactories of ſilk, cotton, paper, arms, copper utenſils, &c. furniſh them, they alſo export mother of pearl, tortoiſe and other ſhells, coral and whet-ſtones, which are in great requeſt both in China and Japan.

Three different languages are ſpoken in the iſles of *Lieou-kieou*, none of which is either that of China or Japan. The language of the large iſland is the ſame as that of the neighbouring iſles; but it differs from thoſe of the iſles which lie to the ſouth-weſt and north-eaſt. Letters, accounts, and all the king's orders, are written in Japaneſe characters, and in the language of the country; books of morality, hiſtory, medi-

cine,

cine, aſtronomy and aſtrology, are written in Chineſe characters. The diſtribution of the year, and the diviſion of time, are the ſame in *Lieou-kieou* as in China. The people here follow the calendar of the empire; and the words they uſe to expreſs hours, days, years and the ſigns of the zodiac, have exactly the ſame ſignification.

Their edifices, temples, and the palace of their kings, are built after the Japaneſe manner; but the houſes of the Chineſe, the hotel of their embaſſador, the imperial college, and the temple of the goddeſs *Tien-fey*, are built after the Chineſe. In many of their temples and public buildings, there are tables of ſtone or marble, on which are engraven Chineſe characters in honour of Chineſe emperors, from *Hong-vou* to the preſent time. Chineſe inſcriptions are alſo to be ſeen on their triumphal arches and in the king's palace; ſeveral are even found in Japaneſe characters, and ſome, but the number is few, in thoſe of India.

The natives of *Lieou-kieou* are, in general, mild, affable and temperate; they are active and laborious, enemies to ſlavery, and deteſt falſehood and diſhoneſty. Excepting the grandees, bonzes and Chineſe eſtabliſhed at *Lieou-kieou*,

few of the inhabitants of theſe iſlands can either write or read. If it happens, that any of the peaſants, artiſts or ſoldiers can do either, they are obliged to ſhave their heads, as the bonzes. All others have a kind of tuft on the top of their heads, around which is a circle of very ſhort hair. Theſe people are fond of games and diverſions. They celebrate, with great pomp and ſplendour, thoſe feſtivals that are inſtituted in honour of their idols, and thoſe which are appointed for the ending and commencement of the year.

Great harmony prevails among families and individuals, which they take care to preſerve by frequent repaſts, to which they invite one another. Suicide is unknown among theſe iſlanders; and they are free from thoſe crimes that are common in the iſles ſituated to the north-eaſt of them, which, being nearer to Japan, have adopted the vices of its inhabitants, as well as their manners and cuſtoms.

BOOK IV.

NATURAL HISTORY OF CHINA.

CHAP. I.

CLIMATE OF CHINA; ITS MOUNTAINS, LAKES AND RIVERS.

CHINA is ſo extenſive, that all its provinces cannot enjoy the ſame temperature; their climate, and the nature of their ſoil, are therefore various, according as they are nearer or more remote from the ſouth; ſevere cold is felt at Pe-king, while the ſouthern provinces are expoſed to exceſſive heat: the air however is in general wholeſome, and the people commonly live to a great age.

The principal mountains of China are thoſe in the northern and weſtern parts of the empire. The latter are rendered fruitful by the labour

and induſtry of the Chineſe huſbandman; but the former, which are barren and rocky, being incapable of improvement, remain without cultivation. Thoſe of the provinces of Chen-ſi, Ho-nan, Quang-tong and Fo-kien, ſhew few ſigns of culture; but they are covered with foreſts that abound with tall, ſtraight trees of every ſpecies, which are fit for building, and particularly adapted for maſts and ſhip-timber. The emperor uſes them for his private edifices; and he ſometimes procures from theſe mountains enormous trunks, which he cauſes to be tranſported to the diſtance of three hundred leagues, both by land and water carriage, to be employed in his palace, or for public works. Other mountains are no leſs uſeful, on account of the quickſilver, iron, tin, copper, gold and ſilver mines which they contain. Wiſdom and political foreſight have long prevented the latter from being opened. The prudent chiefs of the early dynaſties, well aware that artificial and ideal riches could not form a ſolid baſe for the happineſs of ſtates, were afraid of opening theſe ſources of luxury, leſt the people ſhould be induced to neglect the natural riches of their ſoil, by applying to other labours than thoſe of agriculture. About the commencement of the

fifteenth century, the emperor *Tching-tſou* cauſed a mine of precious ſtones to be ſhut, which had been opened by a private individual. *Uſeleſs labours*, ſaid this prince, *produce ſterility; a mine of precious ſtones does not furniſh corn.* At preſent, the Chineſe are not ſo ſcrupulous; and it is certain, that they carry on a great trade in gold.

The Chineſe relate ſome ſingular and extraordinary phenomena of their mountains, which give us juſt reaſon to ſuſpect them of credulity. *There are ſeveral*, ſay they, *which produce nothing but uſeful and ſalutary herbs, and where nothing elſe will grow.* They aſſure us, that others have the property of rendering thoſe immortal who retire to them; that a mountain of Chen-ſi, which has the figure of a large cock, crows ſometimes ſo loud, that it may be heard at the diſtance of three leagues; that another, in the province of Fo-kien, trembles when the heavens threaten a ſtorm, and moves backwards and forwards, in the ſame manner as a tree agitated by the wind. Another is ſeen, in the province of Kiang-ſi, called *The Dragon Tyger*, becauſe the bonzes pretend, that its ſummit, which has the figure of a dragon, darts upon the lower part, which reſembles a tyger. But the Chineſe admire, above all others, a moun-

tain of Fo-kien, the whole of which is an idol, or ſtatue of the god *Fo*. This coloſſus is of ſo monſtrous a ſize, that each of its eyes is ſeveral miles in circumference, and its noſe, ſeveral leagues in extent. It is very extraordinary, that the Chineſe, who conſider a flat noſe as a beauty, ſhould have given their favourite idol a noſe of ſo prodigious a length. It evidently appears, that the ſhape of this mountain is not the work of art. What they relate of a mountain of Chen-ſi is no leſs wonderful: it vomits up flames, and excites rain, wind and ſtorms, whenever any one beats a drum or plays on a muſical inſtrument near it.

The principal lakes of China are the *Tong-ting-hou*, ſituated in the province of *Hou-quang*, which is more than eighty leagues in circumference; the *Tai-hou*, part of which extends into *Kiang-nan*; the *Hong-tſe*, and the *Kao-yeou*, of the province of *Kiang-nan*; and the *Poyang-hou*, formed in *Kiang-ſi* by the confluence of four conſiderable rivers, which, like the ſea, is ſubject to tempeſts and ſtorms. This lake is near an hundred leagues in length.

Among an infinitude of great and ſmall rivers that water this vaſt kingdom, there are two particularly celebrated. The firſt is the

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Yang-tſe-kiang, or *Son of the Sea*. It has its ſource in the province of *Yun-nan*, traverſes thoſe of *Hou-quang* and *Kiang-nan*, and, after having watered four provinces, through an extent of four hundred leagues, it throws itſelf into the eaſtern ſea, oppoſite the iſle of *Tſong-ming*, which is formed by the ſand accumulated at its mouth. The Chineſe ſay, proverbially, *The ſea has no ſhore, and the Kiang is without a bottom.* Before Nan-king, and at the diſtance of more than thirty leagues from its mouth, this river is half a league broad. The navigation of it is dangerous, and numbers of veſſels are loſt in it almoſt every day. It flows with great rapidity, and forms in its courſe ſeveral iſlands, which are beneficial to the province, on account of the multitude of reeds, from ten to twelve feet in height, which they produce, and which are uſed for fuel in all the neighbouring cities. But when the *Kiang* is ſwelled by torrents from the mountains, it becomes ſo impetuous, that it overflows and carries away the greater part of theſe iſlands, and forms others from their wrecks in thoſe places of its bed where it leaves them.

The other great river of China is the *Hoang-ho*, or *Yellow River*. The Chineſe give it this

name, becauſe the clay and ſand which it waſhes down, eſpecially in time of rain, make its water appear of a yellow colour. It ariſes in the mountains which border the province of *Te-tchuen* on the weſt, and, after a courſe of nearly 600 leagues acroſs Tartary and China, diſcharges itſelf into the eaſtern ſea, not far from the mouth of the Kiang. It is very broad and rapid; but it is ſo ſhallow, that it is ſcarcely navigable. It often happens, that it overflows its banks, and buries whole villages; and it has been found neceſſary, in order to confine it, to raiſe, in ſeveral places, long and ſtrong dikes, which however do not entirely free the cities in its neighbourhood from the dread of its inundations. For the ſame reaſon, the people of the province of *Ho-nan*, the land of which is exceedingly low, have taken the precaution to ſurround moſt of their cities, at the diſtance of three furlongs, with ſtrong ramparts of earth faced with turf.

The ingenuity which the Chineſe diſplay in turning the happy ſituation of their lakes and rivers to the greateſt advantage, is worthy of admiration. One of their principal works for the convenience of commerce, is the celebrated canal which reaches from Canton as far as Peking, and which forms a communication between

tween all the ſouthern and northern provinces. This work, which is called *The Royal Canal*, is ſix hundred leagues in length; and its navigation is no where interrupted but by the mountain *Meiling*, where paſſengers are obliged to travel ten or twelve leagues over land. They however have no occaſion to quit their barks when they direct their courſe through the provinces of Quang-ſi and Hou-quang. It may eaſily be perceived, what immenſe labour it muſt have coſt, to form a communication between ſo many rivers, and how many obſtacles muſt have occurred in the execution of a canal of ſo great extent; works of various kinds, locks, dikes, and moles of cut ſtone, have every where overcome the reſiſtance of nature. In this principal canal, a number of others end, which ſtretch out into the country, and form a communication between the neighbouring cities, towns and villages. The greater part of thoſe private canals have been executed by the induſtry of the inhabitants of theſe cities and towns, who have ſpared neither labour nor expences to procure themſelves the valuable advantage of having an eaſy conveyance for their goods into all the provinces of the empire. The patience and perſeverance of the Chineſe in theſe uſeful enter-

prizes, have even ſurmounted obſtacles that perhaps would have diſcouraged any other people. Such, for example, is part of a canal which conducts from *Chao-hing* to *Ning-po*. Near theſe cities, there are two canals, the waters of which do not communicate, and which differ ten or twelve feet in their level. To render this place paſſable for boats, the Chineſe have conſtructed a double glacis of large ſtones, or rather, two inclined planes, which unite in an acute angle at their upper extremity, and extend on each ſide to the ſurface of the water. If the bark is in the lower canal, they puſh it up the plane of the firſt glacis, by means of ſeveral capſtans, until it is raiſed to the angle, when, by its own weight, it glides down the ſecond glacis, and precipitates itſelf into the water of the higher canal, with the velocity of an arrow. It is aſtoniſhing, that theſe barks, which are generally very long and heavily laden, never burſt aſunder when they are balanced in the air upon this acute angle. However, we never hear that any accident happens in this paſſage. It is true, they take the precaution of uſing for the keels of theſe barks a kind of wood which is exceedingly hard and proper for reſiſting the violence of ſuch an effort.

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We ſhall relate a remarkable phenomenon of a Chineſe river, which was obſerved by Father *le Couteux*, a French miſſionary. This river flows towards *Che-pai*, a large village ſituated below *Ngan-lo* in the province of Hou-quang. 'Some leagues above the village of *Che-pai*,' ſays this miſſionary, 'the river becomes conſi-'derably ſmaller although none of its waters 'flow into any other channel; and eight or nine 'leagues below, it reſumes its former breadth, 'without receiving any additional ſupply but 'what it gets from a few ſmall rivulets, which 'are almoſt dry during the greater part of the 'year; oppoſite *Che-pai*, it is ſo much dimi-'niſhed, that, excepting one channel, which is 'not very broad, I have paſſed and repaſſed it ſe-'veral times by the help of a common pole. I 'was always ſurpriſed to find this river ſo ſhal-'low and narrow in that place; but I never 'thought of inquiring into the cauſe of it, until 'the loſs of a bark belonging to a Chriſtian fa-'mily afforded me an opportunity. In that place 'where the river diminiſhes almoſt of a ſudden, 'it flows with great impetuoſity; and where it 'reſumes its former breadth, it is equally rapid. 'At the ſixth moon, when the water was high 'and the wind ſtrong, the bark I have men-

'tioned,

'tioned, arriving above *Che-pai*, was driven on 'a ſand-bank; for, between theſe two places, 'the river is full of moveable ſands, which are 'continually ſhifting their ſituation. The maſter 'of the boat dropt his anchor, until the wind 'ſhould abate and permit him to continue his 'voyage; but a violent vortex of moveable 'ſand, which was caſt up from the bottom of 'the river, laid the bark on its ſide; a ſecond 'vortex ſucceeded; then a third; and after-'wards a fourth, which ſhattered the bark to 'pieces. When I arrived at the place where this 'bark had been loſt, the weather was mild and 'ſerene; I perceived eddies in the current every 'where around, which abſorbed and carried to 'the bottom of the river whatever floated on its 'ſurface; and I at the ſame time obſerved, that 'the ſand was violently thrown up with a vor-'tical motion. Above theſe eddies, the water 'was rapid, but without any fall. In the place 'below where the river reſumes its' uſual 'breadth, there were no eddies to be ſeen; but 'the ſand was thrown up in the ſame violent 'manner, and in ſome places, there were water-'falls, and a kind of ſmall iſlands, ſcattered at 'ſome diſtance one from another. Theſe iſlands, 'which appear above the ſurface of the wa-

'ter,

'ter, are not ſolid earth; they conſiſt only of 'branches of trees, roots, reeds and herbs that are 'collected and united together. A Chriſtian of 'that place, who was in my bark, pointed them 'out to me, and told me, that theſe boughs roſe 'up from the water, and that no one knew 'from what place they came. He informed me, 'that theſe maſſes, which were forty or fifty 'feet in extent on that ſide where we paſſed, 'were immovable, and fixed to the bottom of 'the river; that it was dangerous to approach 'too near them, becauſe the water formed 'whirlpools every where around them; that, 'however, when the river was very low, the 'fiſhermen ſometimes ventured to collect the 'buſhes that floated on its ſurface, which they 'uſed for fuel.

'My conjecture concerning this phenome-'non is as follows: I am of opinion, that, at 'the place of the river which is above *Che-pai*, 'the water falls into deep pits, from which it 'forces up the ſand with that vortical motion; 'and that it flows under ground to the other 'place, eight or nine leagues below, where it 'carries with it all the boughs, weeds and roots 'which it waſhes down in its courſe, and thus 'forms thoſe iſlands which appear above its 'ſurface.

'ſurface. We know there are ſome rivers that 'loſe themſelves entirely, or in part, in the 'bowels of the earth, and which afterwards 'ariſe in ſome other place; but I believe there 'never was one known to loſe part of its water 'below its own channel, and again to recover 'it at the diſtance of ſome leagues.'

CHAP. II.

POPULATION OF CHINA.

THE ancient prejudices of Europe againſt China are not yet entirely obliterated. Although the relations which we have of this empire are numerous, and though the different accounts given by French, Italian, Spaniſh, Ruſſian and German writers, ſeem perfectly to agree, we ſtill ſuſpect, that a good deal of exaggeration is mixed with truth in what travellers relate to us concerning this remote nation. One of thoſe things which have been thought moſt incredible and contradictory by Europeans, is the prodigious population of China. Father Amiot has been at great pains to inveſtigate this point, which hitherto has been examined with

too

too little attention. It is evident from his calculations, that China contains at preſent two hundred millions of inhabitants. This enormous population may appear aſtoniſhing; but, when we have weighed the proofs and followed the reaſoning which this learned miſſionary makes uſe of, we ſhall find that his account is by no means exaggerated. The liſts and documents on which this intereſting diſcuſſion is founded, are taken from a Chineſe book, entitled *Tai-tſing-y-toung-tche—An Account of what is eſſential to be known reſpecting China.* This work was compoſed and arranged by order of the preſent emperor KIEN-LONG, and publiſhed in the eighth year of his reign, in more than an hundred volumes, encloſed in twenty-four *tao*, or covers. This Chineſe book is one of thoſe which are found in the king's library at Paris. The book entitled *Y-toung-tche* ſhews only the number of thoſe taxable in every province of the empire; but, by knowing this number, we may nearly aſcertain that of the individuals who compoſe the nation.

STATE OF THOSE TAXABLE IN THE DIFFERENT PROVINCES OF *CHINA*, IN THE EIGHTH YEAR OF THE REIGN OF *KIEN-LONG*, OR IN 1743.

Provinces.	Number of thoſe taxable.
Pe-tcheli, *the city of Pe-king not included* . .	3,340,553
Chang-tong	2,431,936
Quang-tong, *or* Leao-tong	47,124
Kiang-nan, *divided into two provinces,* Kiang-ſou . . .	2,917,707
and Ngan-hoei . .	2,435,566
Ho-nan	2,527,456
Chan-ſi	1,793,895
Tche-kiang	3,124,798
Chen-ſi	2,252,549
Kan-ſou *(this is a part of* Chen-ſi*) comprehends the Chineſe families eſtabliſhed without the great wall*	708,258
Kiang-ſi	1,336,270
Quang-tong, *commonly called* Canton	1,201,320
Quang-ſi	228,690
Hou-quang, *divided into* Hou-pe *and* Hou-nan	852,970
Yun-nan	237,965
Kouei-tcheou	51,089
Se-tchuen	3,036,342
By adding all theſe ſums, we ſhall have, for the whole number of thoſe who paid taxes, twenty-eight millions, five hundred and ſixteen thouſand, four hundred and eighty-eight	28,516,488

But it muſt be remarked, that, by the word *taxable*, which the political code of the Chineſe expreſſes by that of *Jin-ting*, the heads of families only are underſtood. When they have occaſion to mention the number of individuals, the

the Chineſe make uſe of the word *mouths*, and ſay, for example, that ſuch a city, village, or hamlet, contains ſo many mouths. If a family conſiſts of ten or five mouths, or even of two, the name of the head is only enrolled, becauſe it is the head alone whom they conſider as taxable. They reckon neither women, children nor domeſtics, much leſs ſlaves. The Chineſe think that they come pretty near the truth, when they allow the number of ſix mouths to each family. Beſides, long experience has convinced the mandarins, to whom the care of numbering the people, whether in great or in ſmall cities, is aſſigned, that they muſt keep to this calculation, which is the moſt accurate for China. But let us be contented with a lower calculation, and let us ſuppoſe that there are only five mouths in each Chineſe family. If we multiply the number of *taxables*, or heads of families, which the *Tribunal of Subſidies* preſented to the emperor in 1743, we ſhall have, for the total of the mouths that compoſe the families of the taxables, an hundred and forty-two millions, five hundred and eighty-two thouſand, four hundred and forty.

Father Amiot aſſures us, that it would not be exaggeration to ſay, that this number is only

one

one half of the people contained in China. That we may be able to judge of the truth of this aſſertion, it will be neceſſary to enter into details, and to make the following obſervations.

The mandarins are not included in the number of thoſe taxable; and theſe mandarins, in a country of ſo great extent as China, muſt be (as they are indeed) very numerous. We ſhall only mention the principal; that is to ſay, thoſe who hold ſome rank in the empire, and who have a great many others ſubordinate to them, who alſo enjoy ſeveral immunities and privileges. Theſe principal mandarins are the governors-general of provinces, eleven of whom have the title of *tſong-tou*, and fifteen, that of *hiun-fou*. Next to them, are the treaſurers-general, in number nineteen; after theſe, come the eighteen lieutenants-general of the Tribunal of Crimes; the ſeventeen inſpecting judges, appointed for whatever concerns the *literati*; and one hundred and thirteen travelling commiſſaries, whoſe buſineſs is to watch over the conduct of the governors of cities. All theſe grand mandarins have others under them, diſtinguiſhed by different titles, who act as their counſellors, and aſſiſt them in the adminiſtration of the affairs of their reſpective diſtricts.

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The treaſurers-general have under them twenty-three mandarins. The lieutenants-general of the Tribunal of Crimes have forty aſſiſtants for general affairs, eighteen who viſit priſons, and twenty-ſeven to make informations according to law. The travelling commiſſaries have under their command eleven mandarins, who are obliged to lay before them the ſtate of the different public magazines which they viſit.

After theſe officers, who have a general power of inſpecting all the provinces of the empire, come the governors of cities of the firſt, ſecond and third claſs. The number of the firſt is one hundred and ſeventy-nine; they have under them two hundred and four mandarins ſtyled *toung-tche*; one hundred and ſeventy-ſix who have the title of *toung-pan*; two hundred and twenty, who have that of *king-ly*; ſeventy-three, called *ſee-you*, who inſpect the priſons, and manage every thing that relates to priſoners; ten *choui-ta-che*, who have the care of the general cuſtom-houſes of the diſtrict; twelve *fou-choui-ta-che*, who have the charge of thoſe in the city; five *tſang-ta-che*, who ſurvey the public granaries; and an hundred and eighty-ſix, who have the inſpection of ſchools.

The governors of cities of the ſecond claſs are in number two hundred and eleven; they have under them ſixty-four *tcheou-toung*; ninety *tcheou-pan*; two hundred and twenty-four *ly-mou*; four *kou-ta-che*, to viſit the public magazines; four *choui-ta-che*, for the management of the cuſtom-houſes; four *tche-li-ting*, and two hundred and ſeventeen *hio-tching*, to inſpect ſchools.

The governors of cities of the third claſs are in number twelve hundred and ninety-nine; they have under them four hundred and eighteen *hien-tcheng*; eleven hundred *kiao-yu*; one thouſand five hundred and twenty *huin-tao*; an hundred and eight *tchou-pou* (theſe three laſt orders of mandarins have no concern with any thing but the literati and ſchools); nine hundred and ſixty *hiun-kien*, to conduct the affairs of the villages; twelve hundred and ninety-ſeven *tien-che*; ſeven *choui-ta-che*, to inſpect the cuſtom-houſes of the city; eight *tſang-ta-che*, to ſurvey the public granaries; fifty-five *y-tchen*, who have the management of the poſt-offices; and forty-four *tcha-koan*, who have the care of the ſluices.

If we add all theſe together, we ſhall find that the whole number of mandarins appointed

by

by the emperor for the adminiſtration of the affairs of all the provinces, amounts to 8,965. But there is ſtill a great number of inferior rank who are appointed by the great mandarins. Although the political almanack makes no mention of them, we muſt however include them in our reckoning, as well as other ſubaltern officers whom they employ, becauſe they are not comprehended in the liſt we have given of thoſe taxable. By ſuppoſing their number to be ten times greater than that of their ſuperiors, we ſhall even then be below what it in reality is. We muſt therefore add 89,650 to the preceding number 8,965, and we ſhall have, for the total of the mandarins, both ſuperior and ſubaltern, who are diſperſed throughout the provinces of the empire, 98,615. But all theſe individuals are accounted heads of families; and, as we have allowed the number of five mouths to each family, if we make the ſame allowance for thoſe of the mandarins, the reſult will be 493,075 mouths, which we muſt ſtill add to the number 142,582,440, which we have already found, and the whole amount will be one hundred and forty-three millions, ſeventy-five thouſand, five hundred and fifteen.

The literati form the moſt diſtinguiſhed part of the Chineſe nation. Since the dynaſty of *Han*, that is to ſay, for two thouſand years back, they have conſtantly held the chief rank in the empire; and it is always from among them that maſters are choſen for the education of youth; miniſters, for the adminiſtration of public affairs; and magiſtrates, for judging the people; in a word, the literati are, in ſome meaſure, the ſoul of the Chineſe nation, ſince it is from them alone, that it receives its moral exiſtence, and its civil and political being. The literati, then, muſt be very numerous in a ſtate where they enjoy every diſtinction attached to pre-eminence, and where every thing favours their increaſe. The juſtneſs of this concluſion is demonſtrated by facts. Since learning in China is the only means that conduct to honours, it is neceſſary, that thoſe who aſpire to them, ſhould cultivate letters; and they muſt make it appear, that they have cultivated them with ſucceſs, before they can obtain any civil employment. To guard againſt impoſition in this reſpect, government has fixed, for every city of the firſt, ſecond and third-claſs, the number of literati who can be legally promoted every year to the firſt degree of literature, which

is

is that of *ſieou-tſai*, and which anſwers to bachelor of arts in our univerſities. Every *ſieou-tſai* is accounted noble, and is never enrolled among the taxables. We muſt therefore endeavour to aſcertain their number nearly, if we wiſh to know that of the inhabitants of China. Several pages, and even whole volumes, might be filled with the names of the cities alone which are obliged to furniſh every year their fixed number of graduates. All this liſt of names is to be found in the political almanack which is printed at Pe-king four times a year. We ſhall content ourſelves with adding the different numbers of *ſieou-tſai*, which each of the cities of a province is obliged to furniſh; and we ſhall place the ſum total oppoſite their reſpective provinces.

Names of the Provinces.	Number of the Sieou-tsai.
Pe-tcheli	2496
Kiang-sou	1410
Ngan-hoei	1285
Kiang-si	1356
Tchè-kiang	1877
Fou-kien	1166
Hou-pe	1102
Hou-nan	1184
Ho-nan	1669
Chang-tong	1867
Chan-si	1559
Chen-si	1127
Kan-sou	938
Se-tchuen	1446
Quang-tong *(Canton)*	1343
Quang-si	973
Yun-nan	1199
Kouei-tcheou	704
TOTAL	24701

There are, then, in China twenty-four thousand seven hundred and one individuals who are every year introduced to the first degree of literati; and we may safely suppose the number of those admitted before, to be at least twenty times as great. According to this estimation, there are always in China 494,020 literati, who have taken degrees, and who, consequently, are not

not included among the taxables. Theſe literati are heads of families; and we have ſuppoſed each family, according to the Chineſe expreſſion, to contain *five mouths*. If we multiply the above number of literati by five, we ſhall have, for the number of mouths, 2,470,100. If theſe two millions, four hundred and ſeventy thouſand, one hundred mouths, are added to our former number one hundred and forty-three millions, ſeventy-five thouſand, five hundred and fifteen, the amount will be one hundred and forty-five millions, five hundred and forty-five thouſand, ſix hundred and fifteen.

Next to the literati, are the military, who alſo enjoy immunity, and are not comprehended among the taxables. F. Amiot, for political reaſons, which may be eaſily gueſſed, never ventured to make application to any of the tribunals who keep a regiſter of the troops maintained in the empire: the inquiry of a ſtranger reſpecting ſo delicate a point, would, no doubt, have alarmed the weakneſs of the Chineſe; but, by proceeding in the ſame manner as we have done to find the number of the literati, we may approach near enough the truth for our preſent purpoſe. The following details are extracted from the military alma-

nack, which is alſo publiſhed four times a year at Pe-king. In this almanack are contained the names, titles, places of abode, and the number of all the officers of the Chineſe militia. This number being known, we may thence partly aſcertain that of the ſoldiers.

The officers who command all the troops of a province, are called *ty-tou*, and are in number . 19

Other officers, ſubordinate to the *ty-tou*, who command troops in the different cities of each province, are diſtinguiſhed by different titles.

Officers who have the title of	Tſoung-ping . . .	65
	Fou-tſiang	118
	Tſan-tſiang	163
	Yeou-ki	374
	Cheou-pei	828
	Tou-ſee	420
	Tſien-tſoung . . .	1617
	Pa-tſoung	3457
	TOTAL	7061

Beſides theſe officers, whoſe reſidence is fixed in cities of the firſt, ſecond and third claſs, there are ſome who are alſo ſtationed in the cities called *ouei*, which are ſurrounded with walls, but not fortified. The officers ſtationed in theſe different cities, are,

Officers

Officers who have the title of	Cheou-pei	50
	Tſien-tſoung	250
	Cheou-pei for guarding the gates	50
	TOTAL	350

By adding all theſe ſums, we ſhall have, for the total number of officers appointed by the emperor to command the Chineſe militia 7411

It muſt be obſerved, that each of theſe officers, beſides the ſoldiers who are immediately under his command, maintains alſo a number of other people, who belong to what is called his *ya-men*, or office; that in each of theſe *ya-men*, there are petty officers, to tranſmit his orders, and to ſee them executed; ſecretaries and clerks, to keep a journal of every tranſaction; and ſubalterns of different kinds, who are always in waiting, and ready in caſe of neceſſity. The number of theſe individuals is in proportion to that of the officers whoſe office they belong to, at leaſt as ten to one. Let us therefore multiply the number of officers by ten; and we ſhall have 74,110.

It is neceſſary to obſerve farther, that no mention is made in the military almanack, of thoſe inferior officers who in China are called *ouai-ouei*, and may be compared to our lieutenants:

tenants; they are not appointed by the emperor, and their number is not fixed. The *tytou* have power of raiſing to the higheſt military rank ſuch of the ſoldiers as have diſtinguiſhed themſelves, either by their valour or a punctual diſcharge of their duty. As we neither know the number of theſe officers, nor that of thoſe who are either in garriſon in the different cities, or poſted at certain diſtances on all the great roads, to protect travellers, and to make ſignals by fire in caſe of neceſſity, we ſhall ſuppoſe, according to our method of calculation, which is always below reality, that the number of theſe men is to that of the officers as an hundred to one. This eſtimation will give us the number 741,100, which, added to the preceding, will produce, for the total of the officers, ſoldiers and others who compoſe the Chineſe militia *, 822,621.

The ſoldiers in China are heads of families, like all the other individuals of the nation; we muſt therefore multiply their number by five, and we ſhall have, for the ſum total of *mouths*,

* One of the Chineſe literati laughed at the calculation of F. Amiot, and aſſured him, that, inſtead of 822,621, he ought to have reckoned the Chineſe militia to be at leaſt 2,000,000.

who, on account of their military privilege, are not included in the number of taxables, 4,113,105. Let us therefore add this number to that of the mouths already found, 145,545,615; and we ſhall have one hundred and forty-nine millions, ſix hundred and fifty-eight thouſand, ſeven hundred and twenty.

'We ſtill want,' ſays F. Amiot, 'above 'fifty millions, to complete the two hundred 'millions and more that I have aſſigned as the 'number of the inhabitants of China.—But, 'where ſhall we find them? The author of '*Recherches philoſophiques ſur les Egyptiens et les Chinois* (Mr. Paw) will, no 'doubt, permit us to take them from among '*thoſe robbers who infeſt the public roads of the* 'empire, *even to the environs of Canton*; from 'among *thoſe troglodytes who are found there in* 'ſo *great numbers*; from among *thoſe wandering families who deſert the interior part of the* 'country, *and go to live in the neighbourhood of* 'commercial *cities, whither they are led by a thirſt* 'of *gain*; and from among *thoſe mendicant monks,* 'eunuchs *and ſlaves*; to whom we may alſo join 'the *blind females and bonzeſſes*, whom he ignorantly confounds with thoſe unhappy victims 'whom libertiniſm and poverty have conſigned

'to

'to infamy and proſtitution; and, if all theſe 'are not ſufficient, we ſhall add to them that 'multitude of people who are employed in the 'different cuſtom-houſes, and who, we know, 'amount to a very great number; but, above 'all, the inhabitants of thoſe floating cities, who 'live in barks, or on rafts, and ſeem to form a 'diſtinct nation in the middle of the empire. 'Among all thoſe whom I have already num-'bered, no mention has been made of the in-'habitants of Pe-king, who certainly amount 'to two millions; or of the Mantchews who 'live among the Chineſe to reſtrain and govern 'them; or of the various artiſts, and manufac-'turers of ſilk, who in number muſt be propor-'tionable not only to the inhabitants of the 'country for which they labour, but alſo to 'thoſe of foreign nations who load their veſſels 'every year with the fruits of their induſtry; 'or of thoſe petty traders who ſwarm in all the 'towns and villages of the empire; or, laſtly, 'of the lower claſſes of the people, who com-'poſe here (as is the caſe every where elſe) 'what is called the bulk of the nation.'

We muſt here obſerve, that there is a con-ſiderable deficiency in the calculations of F. Amiot, who, in reckoning up the number of

thoſe

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thoſe taxable in all the provinces of the empire, makes no mention of the province of *Fou-kien*. This ſingular omiſſion is not intentional; it can only be the effect of haſte or forgetfulneſs. The number of thoſe taxable in *Fou-kien* in the year 1743, when the regiſter before mentioned was taken, amounted to 1,528,607. If we multiply this number of heads of families by five, we ſhall have, for that of the *mouths* in Fou-kien, 7,643,035; and if we add this number to the total of *mouths* found already, 149,658,720, we ſhall have 157,301,755.

This was the ſtate of the population of China in 1743, the year in which the book entitled *Y-toung-tche* was publiſhed; but this population muſt have been conſiderably increaſed ſince that epocha, becauſe it is remarked, that it continues to make a ſenſible progreſs in China: this is even proved by the book *Y-toung-tche* itſelf, which compares the reſult of two numberings, and ſays, *At the laſt numbering which was made of thoſe taxable in each province, they amounted to ſo many; and their number has increaſed by ſo many ſince.* We greatly wiſh, that the year in which this laſt numbering was made, had been mentioned; as it has not, and, as we know that it was formerly cuſtomary to

announce

announce to the emperor every year the ſtate of the population of his empire, we may ſuppoſe that this laſt numbering was made in the ſeventh year of the reign of KIEN-LONG; that is to ſay, in 1743. But, that we may confine ourſelves to the loweſt eſtimation we can, let us ſuppoſe this laſt numbering to have been made as far back as poſſible; that is to ſay, in the firſt year of the reign of KIEN-LONG, or in 1736. Let us then ſee, after the compariſon of the *Y-toung-che*, what was the population in 1736, and how much it had increaſed in 1743.

State of thoſe taxable in 1736.		Increaſe of the Number of Taxables in 1743.
Pe-tcheli	3,292,643	47,910
Chang-tong	2,278,982	152,954
Kiang-ſou	2,821,146	96,561
Ngan-hoei	1,407,285	28,281
Ho-nan	2,289,875	237,581
Chan-ſi	1,758,635	35,259
Tche-kiang	2,937,899	186,899
Chen-ſi	2,149,890	4,469
Kan-ſou	304,249	7,723
Kiang-ſi	1,308,724	19,775
Hou-nan	368,008	7,774
Hou-pe	454,417	22,771
Fou-kien	1,468,615	59,992
Koang-toung	1,179,630	21,690
Koang-ſi	205,995	14,695
Yun-nan	185,865	52,100
Kouei-tcheou	37,536	13,553

This increaſe of population is ſtill more ſenſible in Se-tchuen. In that province there were formerly one hundred and forty-four thouſand, one hundred and fifty-four families enrolled as fit to pay taxes; but at preſent it contains three millions, thirty-ſix thouſand, three hundred and forty-two. This enormous increaſe, no doubt, proceeds from the great number of families, who, upon the invaſion by the Tartars, retired into the mountains of that province, and eſtabliſhed themſelves there. The increaſe in the provinces of *Chen-ſi* and *Kan-ſou* is, no doubt, owing to a ſimilar cauſe—the number of families that took refuge there at the ſame epocha. Theſe different augmentations, of which an accurate account was kept for ſeveral years, occaſioned numberleſs difficulties in the collecting of the taxes. Theſe difficulties, added to thoſe reſulting from the great number of exempts, poor, itinerant tradeſmen, people employed on the rivers, &c. at length induced the emperor *Yong-tching* to aboliſh the *Jin-ting*, and to ſubſtitute in its room the *Ty-ting*; that is to ſay, to change the capitation into a land-tax, in order that the revenues of the ſtate might be more fixed and certain, and that the collection

of

of them might be made with greater exactneſs, and in a manner leſs burdenſome to the people.

We have raiſed the calculations of F. Amiot reſpecting the population of China to one hundred and fifty-ſeven millions, three hundred and one thouſand, ſeven hundred and fifty-five; but, as the facts he afterwards adduces to ſupport the juſtneſs of his enumeration, may, perhaps, ſtill leave ſome doubts on the minds of our readers, of the poſſibility of making the inhabitants of China amount to two hundred millions; to juſtify the aſſertion of this learned miſſionary, and to free him from all ſuſpicion of exaggeration, we ſhall here ſubjoin a later and more complete enumeration, which was made in the twenty-ſeventh year of the reign of KIEN-LONG; that is to ſay, in 1761. This ſtate of the population of China, which is more authentic, as it was taken from the Tribunal of Lands, was received in France in 1779. It is written in Chineſe characters; but an explanation of theſe characters is added by Chineſe words correſponding to them, which were tranſlated into French at Pe-king. A copy of this original piece follows; but it muſt be read from top to bottom, becauſe the Chineſe lines

are

are vertical. It is alſo neceſſary to obſerve, that the *ouan* of the Chineſe is equal to ten thouſand.

CHONG MIN CHOU:

ALL THE PEOPLE NUMBERED.

I.

FONG-TIEN *.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Leou, Che, } *ſixty*
Leou, *ſix*
Ouan, *ten thouſand*
Pa, *eight*
Tſien, *thouſand*
Pa, *eight*
Pei, *hundred*
Ou, Che, } *fifty*
Eul, *two*

[668,852.]

II.

TCHE-LY †.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Y, *one*
Tſien, *thouſand*
Ou, *five*
Pei, *hundred*
Eul, Che, } *twenty*
Eul, *two*
Ouan.
Eul, *two*
Tſien, *thouſand*
Kieou, *nine*
Pei, *hundred*
Se, Chi, } *forty*

[15,222,940.]

III.

NGAN-HOEI *.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Eul, *two*
Tſien, *thouſand*
Eul, *two*
Pei, *hundred*
Tſi, Che, } *ſeventy*
Leou, *ſix*
Ouan
Y, *one*
Tſien, *thouſand*
San, Che, } *thirty*

[22,761,030.]

IV.

KIANG-SOU.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Eul, *two*
Tſien, *thouſand*
San, *three*
Pei, *hundred*
Y, *one*
Che, *ten*, Leou, *ſix*, } *ſixteen*

Ouan

* Leao-tong.
† Or Pe-tcheli.

* Kiang-nan is divided into two provinces; one of which is called Ngan-hoei; the other, Kiang-ſou.

Ouan
Y, *one*
Tſien, *thouſand*
Se, *four*
Pei, *hundred*
Kieou, *nine*
[23,161,409]

V.

KIANG-SI.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Y, *one*
Tſien, *thouſand*
Y, *one*
Pei, *hundred*
Ouan
Leou, *ſix*
Tſien, *thouſand*
Leou, *ſix*
Pei, *hundred*
Se, Chi, } *forty*
[11,006,640]

VI.

TCHE-KIANG.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Y, *one*
Tſien, *thouſand*
Ou, *five*
Pei, *hundred*
Se, Chi, } *forty*
Eul, *two*
Ouan
Kieou, *nine*
Tſien, *thouſand*
Leou, *ſix*
Pei, *hundred*
Kieou, Che, } *ninety*
[15,429,690]

VII.

FOU-KIEN.

Ching, *province*
. . . . . .
. . . . . .
. . . . . .
Kong, *in all*
Pa, *eight*
Pei, *hundred*
Leou, *ſix*
Ouan
San, *three*
Tſien, *thouſand*
Leou, *ſix*
Pei, *hundred*
Tſi, Che, } *ſeventy*
Y, *one*
[8,063,671]

VIII.

HOU-PE *.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Pa, *eight*
Pei, *hundred*
Pa, *eight*
Ouan
Leou, *ſix*
Pei, *hundred*
San, *three*
[8,080,603.]

IX.

HOU-NAN,

Ching, *province*
. . . . . .
. . . . . .
. . . . . .
Kong, *in all*
Pa, *eight*
Pei, *hundred*
Pa, Che, } *eighty*
Eul, *two*
Ouan
Kieou, *nine*
Tſien, *thouſand*
San, *three*
Pei, *hundred*
Eul, Che, } *twenty*
[8,829,320.]

X.

CHANG-TONG.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Eul, *two*
Tſien, *thouſand*
Ou, *five*
Pei, *hundred*
Y, Che, Pa, } *eighteen*
Ouan
Tſi, *ſeven*

Pei,

* Hou-pe is divided into two provinces; Hou-pe and Ho nan.

Pei, *hundred*
San, } *thirty*
Che, }
Se, *four*
[25,180,734.]

XI.

HO-NAN.

Ching, *province*
. . . . . .
. . . . . .
. . . . . .
. . . . . .
Kong, *in all*
Y, *one*
Tsien, *thousand*
Leou, *six*
Pei, *hundred*
San, } *thirty*
Che, }
San, *three*
Ouan
Eul, *two*
Tsien, *thousand*
Ou, *five*
Pei, *hundred*
Tsi, *seven*
[16,332,507.]

XII.

CHAN-SI.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Kieou, *nine*
Pei, *hundred*
Tsi, } *seventy*
Che, }
Leou, *six*
Ouan
Pa, *eight*
Tsien, *thousand*
Y, *one*,
Pei, *hundred*
Pa, } *eighty*
Che, }
Kieou, *nine*
[9.768,189.]

XIII.

SI-NGAN *.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*,
Tsi, *seven*
Pei, *hundred*
Eul, } *twenty*
Che, }
Pa, *eight*
Ouan
Tsi, *seven*
Tsien, *thousand*
Se, *four*
Pei, *hundred*
Se, } *forty*
Che, }
San, *three*
[7,287,443.]

XIV.

KAN-SOU. †

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Tsi, *seven*
Pei, *hundred*
Se, } *forty*
Che, }
Y, *one*
Ouan
Eul, *two*
Tsien, *thousand*
Y, } *fourteen*
Che, }
Se,
[7,412,014.]

XV.

SE-TCHOUEN.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Eul, *two*
Pei, *hundred*
Tsi, } *seventy*
Che, }
Pa, *eight*
Ouan
Eul, *two*
Tsien, *thousand*
Kieou, *nine*
Pei, *hundred*
Tsi, } *seventy*
Che, }
Leou, *six*
[2,782,976.]

XVI.

QUANG-TONG.

Ching, *province*
. . . . . .
. . . . . .
. . . . . .
. . . . . .
Kong, *in all*
Leou,

* Or Chen-si.

† Kan-sou is a part taken from the province of Chen-si.

Leou, *six*
Pei, *hundred*
Tſi, Che, } *ſeventy*
Kieou, *nine*
Ouan
Tſi, *ſeven*
Tſien, *thouſand*
Ou, *five*
Pei, *hundred*
Kieou, Che, } *ninety*
Tſi, *ſeven*
[6,797,597.]

XVII.

QUANG-SI.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
San, *three*
Pei, *hundred*
Kieou, Che, } *ninety*
Se, *four*
Ouan
Tſi, *ſeven*
Tſien, *thouſand*
Se, *four*
Pei, *hundred*
Y, Che, Se, } *fourteen*
[3,947,414.]

XVIII.

YUN-NAN.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Eul, *two*
Pei, *hundred*
Tſi, *ſeven*
Ouan
Pa, *eight*
Tſien, *thouſand*
Pa, *eight*
Pei, *hundred*
Eul, *two*
[2,078,802.]

XIX.

KOEI-TCHEOU.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
San, *three*
Pei, *hundred*
Se, Che, } *forty*
Ouan
Eul, *two*
Tſien, *thouſand*
Tſi, *ſeven*
Pei, *hundred*
Eul, Che, } *twenty*
Eul, *two*
[3,402,722.]

KIEN-LONG.

Eul, Che, } *twenty*
Leou, *six*
Nien, *year*

If we add all theſe quantities, we ſhall have, for the ſum total of the inhabitants of China in 1761, which was the twenty-ſixth year of the reign of Kien-long, one hundred and ninety-eight millions, two hundred and fourteen thouſand, five hundred and fifty-three. [198,214,553.]

THIS regiſter was accompanied with a comparative ſtate of the population in the twenty-fifth and twenty-ſixth years of the reign of *Kien-long*, or in 1760 and 1761. In the former, there were found to be in China 196,837,977 *mouths*;

mouths; in the ſecond, 198,214,553; there was therefore an increaſe of 1,376,576 in the courſe of one year only. But, twenty years have elapſed ſince the epocha of this numeration; and, as it can be proved by facts, that the population of China, for a long time paſt, has been progreſſively increaſing, may we not thence preſume, that this empire contains at preſent two hundred millions of inhabitants? It will, no doubt, be allowed, that there is no ſovereign in the univerſe who commands ſo many people united in the ſame ſociety, and governed by the ſame laws.

But it may be aſked, whence proceeds this inexhauſtible increaſe of people in that remote corner of Aſia? *Is it entirely owing to phyſical cauſes, or are theſe only ſeconded and aſſiſted by the influence of moral and political inſtitutions?* It would be difficult to give a preciſe anſwer to this queſtion; but we may ſay, in general, that the following are the moſt apparent cauſes of this extraordinary and enormous population. Firſt, the ſtrict obſervance of filial duty throughout this vaſt nation, and the prerogatives of paternity, which make a ſon the moſt valuable and ſafeſt property of a father. Secondly, the infamy attached to the memory of thoſe who

die without poſterity. Thirdly, univerſal cuſtom, which makes the marriage of children the principal concern of fathers and mothers. Fourthly, the honours beſtowed by government on thoſe widows who do not enter a ſecond time into the ſtate of marriage. Fifthly, frequent adoptions, which prevent families from becoming extinct. Sixthly, the return of wealth to its original ſtock by the diſinheriting of daughters. Seventhly, the retirement of wives, which renders them more complaiſant towards their huſbands, ſaves them from a number of accidents when big with child, and conſtrains them to employ themſelves with the care of their children. Eighthly, the marriage of ſoldiers. Ninthly, the fixed ſtate of taxes, which, being always laid upon lands, never fall but indirectly upon the trader and mechanic. Tenthly, the ſmall number of ſailors and travellers. To theſe may be added, the great number of people who reſide in China only by intervals; the profound peace which the empire enjoys; the frugal and laborious manner in which the great live; the little attention that is paid to the vain and ridiculous prejudice of not marrying below one's rank; the ancient policy of giving diſtinction to men, and not to families; by

attaching nobility only to employments and talents, without ſuffering it to become hereditary; and, laſtly, decency of public manners, and a total ignorance of ſcandalous intrigues and gallantry.

CHAP. III.

FERTILITY OF CHINA; CAUSES OF THE FREQUENT FAMINES EXPERIENCED THERE.

ALL travellers agree in their accounts of the fertility of China, and of the extent and beauty of its plains. Neither incloſures, hedges, nor ditches are ſeen in them; ſcarcely even is there found a ſingle tree: ſo careful is the Chineſe huſbandman not to loſe the ſmalleſt portion of his land. The plains of the northern provinces produce wheat; thoſe of the ſouth, rice, becauſe the country is low and covered with water. The land in ſeveral provinces yields two crops in a year; and even in the interval between the harveſts, the people ſow ſeveral kinds of pulſe, and other ſmall grain.

But how can we reconcile this fertility of the earth with thoſe cruel famines and general ſcarcities which ſo often deſolate China? How happens it, that a ſober, active and induſtrious people, who inhabit the moſt fertile country in the univerſe, governed by princes whoſe wiſdom and foreſight form the moſt ſtriking features of their character, find themſelves ſo often expoſed to this deſtructive ſcourge, while countries in Europe, that are inhabited by people deſtitute of the greater part of theſe advantages, ſcarce ever feel the horrors of famine?

The ſolution of this paradox may appear difficult to thoſe who have only a ſuperficial knowledge of China; but, an attentive conſideration of the local ſituation of the different parts of the empire, and of the manner in which its grain is conſumed, will be ſufficient to explain this ſeeming impoſſibility, and to diſſipate every appearance of contradiction.

There are two cauſes which concur to produce dreadful famines in this empire. Firſt, when natural events, ſuch as drought, hail, inundations, or inſects, deſtroy the riſing crops; in whatever abſolute ſcarcity China may be, it is not only impoſſible for it to receive any aſſiſtance from its neighbours, but it is even under

under the neceſſity of ſupplying them. If we take a view of its frontiers, and of the bordering nations, beginning at the provinces of *Koei-tcheou*, *Se-tchuen* and *Chen-ſi*, as far as the great wall, we ſhall find nothing but frightful mountains, the greater part of which have been hitherto peopled with the Miao-tſe, of whom we have ſpoken.

To the north of China are the Mogul Tartars, a ſubjected people, it is true, but extremely lazy, who ſow millet only for their own uſe, and whoſe principal food is the fleſh of their flocks.

On the north-eaſt lies the province of *Leao-tong*, which is extremely fertile, but too far diſtant from Pe-king, and from the centre of the empire, to ſend its proviſions thither. Beſides, all carriage is impracticable but during winter; it is in this ſeaſon, that great quantities of game, and fiſh preſerved, or *clothed in ice*, according to the Chineſe expreſſion, are carried from that country to the capital.

Corea does not ſupply China with corn. The provinces of *Kiang-nan* and *Tche-kiang* are bounded on the eaſt by the ſea of Japan; and, though theſe iſlands are only three or four days' ſailing diſtant from the continent, no Chineſe veſſel

veſſel ever yet attempted to go thither in queſt of proviſions, whether it be that Japan, already too populous, has nothing to ſpare, or that, ſince it has ſhut its ports, foreign merchants are expoſed there to too many inſults.

The ſea waſhes the province of Fo-kien on the ſouth, oppoſite to which lies Formoſa. When a ſcarcity prevails in this iſland, China is obliged to ſupply it with corn.

The province of *Quang-tong* is alſo bounded by the ſea, and has nothing on the ſouth but iſlands and remote countries. One year, when rice was exceedingly ſcarce there, the emperor ſent for F. Parrenin, a Jeſuit miſſionary, and aſked him, if the city of Macao could not furniſh Canton with rice, until the ſupply which he had ordered from other provinces ſhould arrive; but he ſeemed much ſurpriſed, when he was informed, that Macao had neither rice, corn, fruits, herbs nor flocks, and that it generally got from China whatever was neceſſary for its ſubſiſtence.

After having thus taken a view of all the frontiers of this vaſt empire, we perceive, that in times of ſcarcity, it can have no reſource in its neighbours. What prevents famines in Europe, is freedom of commerce and the facility with

with which one country may be ſupplied from another: China is deſtitute of this advantage.—Placed by itſelf in the extremity of Aſia, and ſurrounded by barbarous nations, it muſt nouriſh itſelf, and procure from its own ſoil whatever is neceſſary for the ſubſiſtence of that immenſe number of inhabitants which is contained in its provinces. This, therefore, at all times, has been the grand object of the care of the public miniſters. China has always had granaries and magazines erected in every province, and in moſt of the principal cities, for the relief of the people in times of ſcarcity. We ſtill read orders and edicts of the ancient emperors, which are full of the tendereſt expreſſions towards their ſuffering ſubjects. *We can*, ſay they, *neither eat, drink, nor enjoy repoſe, until we have relieved the public miſery.*

Theſe fatherly expreſſions, if taken literally, muſt be underſtood as reſpecting the time when the Chineſe were governed by emperors of their own nation, who conſidered their ſubjects as their children. At preſent, the theory is ſtill the ſame; orders are iſſued in the like manner; and, in the provinces, they eaſily impoſe upon thoſe who hear them publiſhed; but, at court, all theſe fine words, which practice belies, are reduced

reduced to their proper value. The emperor perhaps may ſtill have the ſame affection for his ſubjects; but the officers who are entruſted with his orders, are far from executing them with equal zeal. The delays and impediments that keep back ſuccour, for the moſt part prevent it from arriving ſeaſonably. When the crop has failed in any of the provinces, before the mandarins who have the government of it, can ſend their memorials to court; before theſe memorials have paſſed through all the hands neceſſary to convey them to the emperor; before this prince has aſſembled the grandees and different tribunals; and, before commiſſaries are appointed and ſet out, the ſuffering people are reduced to the greateſt extremities, and a thouſand unhappy wretches periſh before any aſſiſtance arrives.

Another cauſe of the ſcarcity of grain in China, is the prodigious conſumption which is occaſioned daily by the compoſition of wines, and of a kind of ſpirituous liquor called *rack*. This is one of the grand ſources of the evil, both in the northern and ſouthern provinces: government is not ignorant of it; but it employs too weak means to prevent it. Proclamations have often been publiſhed, forbidding the diſtil-

diſtillation of *rack*. The orders of the court are every where poſted up, and announced in all the cities by the governors. Officers, appointed for the purpoſe, viſit the ſtill-houſes, and deſtroy the furnaces if nothing is given them; but if the owner ſlips into their hand a few pieces of ſilver, they ſhut their eyes, and go ſomewhere elſe to act the ſame farce. The mandarin ſometimes goes round himſelf; the workmen are then ſeized and thrown into priſon; after which, they are condemned to be whipped, or to carry what is called the *cangue**; but they are never puniſhed with death. The makers of wine then change their habitations, conceal themſelves for a ſhort while, and again begin their operations.

What will appear, no doubt, of little conſequence, is, that the ſale of rack and of made wines is no where forbidden. Numbers of carts loaded with theſe liquors enter Pe-king daily. The duty is paid at the gate, and they are ſold publicly in more than a thouſand ſhops that are diſperſed throughout the city and ſuburbs.

If government meant to execute with effect the laws made againſt theſe liquors, ought they

* A kind of puniſhment, of which we ſhall ſpeak hereafter.

not

not to ſhut up the ſhops in which they are retailed? would they not forbid their being ſold, under ſevere puniſhment, ſuch as baniſhment, or a heavy fine? But the grandees would then be obliged, in the firſt place, to deny themſelves the uſe of theſe luxuries; and it would be too great a ſacrifice, to give ſuch an example to the people.

CHAP. IV.

MINES OF CHINA; METALS, STONES, EARTHS, CLAYS, &c.

THE mountains of China are ſo numerous, and ſituated under ſo various climates, that they muſt contain minerals of every ſpecies. There are indeed found there in great abundance, mines of gold, ſilver, iron, copper, tin, lead, mercury, marble, cryſtal, cinnabar, lapis lazuli, &c. Gold and ſilver would be much more common in this empire, did the Chineſe policy permit the mines which contain theſe metals to be opened; but the emperors have always feared, that if the people ſhould be expoſed to the temptation of theſe artificial

artificial riches, they would be induced to forſake the more uſeful labours of agriculture. A great part of the gold which is to be found in China, is collected in the ſand of the rivers and torrents which fall from the mountains that are ſituated on the weſtern boundaries of the provinces of Se-tchuen and Yun-nan. This laſt province is, above all, exceedingly rich in ſilver-mines. The *Lo-los*, of whom we have already ſpoken, and who inhabit the neareſt parts of the kingdoms of Ava and Pegu, muſt procure much gold from their mountains, ſince it is a cuſtom among them, to incloſe a great quantity of plates of gold in the coffins of thoſe people whom they are deſirous of honouring. Their gold does not appear beautiful, becauſe it is not thoroughly purified. The *Lo-los* are little better acquainted with the art of melting ſilver, which is ſtill blacker, and contains more refuſe; but it becomes purer and brighter than that of any other country, when it has been refined by the Chineſe workmen. The beſt and moſt valuable gold of China is that which is found in the diſtricts of *Li-kiang-fou* and *Yang-tchang-fou*. As the Chineſe gold is not coined, it is employed in commerce, and becomes merchandize. The conſumption of this gold

is

is very ſmall; it is never uſed but in gilding, or for ſlight ornaments. The emperor is the only perſon who poſſeſſes any quantity of gold plate.

Iron, lead and tin mines muſt be very common, ſince theſe metals are ſold at a low rate throughout the whole empire. M. *Dortous de Mairan* having aſked Father *Parrenin*, if there exiſted any monuments which could determine the epocha when iron was firſt introduced into China, that celebrated miſſionary replied, that the uſe of this metal was very ancient there, and that it appeared to have been known to the firſt leaders of the Chineſe; for mention is made of it in the *Chou-king*, under the chapter *Yu-kong*, where it is related, that iron comes from the territories of *Leang-tcheou*. It is not, however, ſaid, that the firſt knowledge of iron came from that place; but, as China has undoubtedly begun to be peopled to the weſt of Pe-king, it muſt have been in *Leang-tcheou*, that the Chineſe chiefs firſt became acquainted with that earth which is proper for the fuſion of iron. How could *Yu* the Great, had he wanted inſtruments of iron, have ſucceeded in cutting through mountains, or in executing thoſe vaſt canals which he cauſed to

be

be dug to give a free courſe to the waters that had inundated the country? Beſides, none of thoſe ſharp ſtones are to be found in China which were formed to ſupply the want of iron; at leaſt, the preſent literati have never heard any mention made of them.

The copper-mines of the provinces of *Yun-nan* and *Koei-tcheou* have furniſhed, for a great number of years, all the ſmall coin that is ſtruck in the empire. Beſides common copper, the Chineſe have another kind, which they call *pe-tong*, or *white copper*; it is ſo pure and fine, that it approaches near to ſilver. This copper is naturally white when taken from the mine; and when it is broken into grains, it is found ſtill whiter in the interior part than on the ſurface. A number of experiments have been made at *Pe-king*, which ſufficiently prove, that this copper does not owe its whiteneſs to any mixture. Different kinds of works are made of it; but, to ſoften it and render it leſs brittle, the workmen are obliged to mix with it a little zinc, or ſome metal of the ſame kind. Thoſe who are deſirous of preſerving its ſplendour and beautiful colour, add to it a fifth part of ſilver. This copper is found only in the province of *Yun-nan*. The Japaneſe bring to China

another kind, which is yellow, and ſold in ingots. It has a great reſemblance to gold, and is uſed by the Chineſe for making different toys. They pretend that this copper never produces verdigreaſe.

The Chineſe ſtill know another kind of copper, called *tſe-lay-tong*, or *copper which comes of itſelf*. It appears to be nothing elſe but a red copper waſhed down from the tops of the mountains, which is afterwards found among the pebbles and ſand left by the torrents when they become dry. The Chineſe phyſicians attribute to bracelets made of *tſe-lay-tong* the property of fortifying the arms againſt attacks of the palſy.

Quarries and coal-mines are ſo abundant in every province of the empire, that there is perhaps no country in the world where they are ſo common. Coals are found in great plenty in the mountains of the provinces of *Chen-ſi*, *Chan-ſi* and *Pe-tcheli*; they are uſed by workmen in their furnaces, in all kitchens, and in the ſtoves with which the Chineſe warm their apartments during winter. Without this ſupply, fire-wood, which is ſcarce and very dear, would not be found ſufficient for the conſumption of the northern provinces.

Lapis lazuli is found in ſeveral cantons of the province of *Yun-nan*, which differs in nothing from that imported to Europe. It is alſo to be met with in the province of *Se-tchuen*, and in a diſtrict of the province of *Chan-ſi*, called *Tai-tong-fou*, which furniſhes the moſt beautiful *yu-che* of China. This is a kind of white jaſper much reſembling agate; it is tranſparent when poliſhed, and ſometimes diverſified with ſpots.

The moſt beautiful rock cryſtal of China is dug from the mountains of *Tchang-tcheou-fou*, and *Tchang-pou-hien* in the province of *Fo-kien*, ſituated in latitude 24° 10′. The artiſts of theſe two cities are very ingenious in cutting it, and form it into buttons, ſeals, figures of animals, and other trinkets.

Yun-nan furniſhes real rubies; but they are exceedingly ſmall. There is ſold yearly in the capital of this province a great quantity of other precious ſtones; but they are ſaid to be procured from other places, eſpecially from the neighbouring kingdoms of Ava and Laos. It is certain, that there is, at the diſtance of two hundred *ſenes* or cords from the city of *Mohang-leng*, the capital of Laos, a mine of precious ſtones, from which rubies are dug that are ſometimes as large as a walnut. Emeralds are

alſo found there; and we are aſſured, that the king of Laos has one in his poſſeſſion which is equal in ſize to an orange. A rivulet runs acroſs this mine, and detaches ſeveral precious ſtones, which it waſhes down with its current. It often happens, that ſome of them are picked up which weigh a quarter or third part of an ounce.

Quarries of marble are very common in China, eſpecially in the province of Fo-kien. The marble procured from them would not be inferior to that of Europe, were the Chineſe artiſts as well acquainted as ours with the art of working it. Small pieces of it are ſometimes found among the merchants, which are poliſhed in a ſuperior manner, ſuch as thoſe ſmall tablets uſed as ornaments in their feſtivals, and named *tien-tſan*. They are exceedingly pretty, and variegated with different colours, which, though not lively, repreſent naturally mountains, rivers, trees and animals. Theſe tablets are made of marble procured from the quarries of *Tai-ly-fou*; and the moſt beautiful pieces are always choſen for that purpoſe.

SONOROUS STONES.

AMONG the muſical inſtruments of China, the oldeſt and moſt eſteemed is compoſed of a kind

a kind of ſtone which has the property of being ſonorous. It would be difficult to determine, whether the firſt colony that inhabited China carried thither the idea of a muſical inſtrument made of ſtone, or whether the ſonorous ſtones that are found there led to this happy invention. An old commentator of the *Chou-king* ſays, the ancients having remarked, that a current of water made ſome of the ſtones near its banks ſend forth a ſound, they detached ſome of them, and, being charmed with the delightful ſound they emitted, conſtructed *king* or muſical inſtruments of them.

The various kinds of ſonorous ſtones known in China differ conſiderably from one another in beauty and in the ſtrength and duration of their tone, and what is very ſurpriſing, is, that this difference cannot be diſcovered either by the different degrees of their hardneſs, weight, or fineneſs of grain, or by any other qualities which might be ſuppoſed to determine it. Some ſtones are found remarkably hard, which are very ſonorous; and others, exceedingly ſoft, which have an excellent tone; ſome, extremely heavy, emit a very ſweet ſound; and there are others, as light as pumice-ſtone, which have alſo an agreeable ſound.

The ſtone called *yu* is the moſt celebrated, valuable and beautiful of the ſonorous ſtones known in China. It appears to have exiſted there from the remoteſt antiquity. If we believe what the ancient Chineſe authors relate of the ſtones called *yu* of their time, if they have not exaggerated their beauty and perfections, we cannot help acknowledging, that thoſe found at preſent are far inferior; but what ſeems to aſſure us of the ſincerity of theſe ancient writers, is, that this ſtone, which appears to have been known under the firſt *Tcheou*, whoſe dynaſty began in the year 1122 before Chriſt, was very rare under the dynaſty of *Han*, which commenced 206 years before our æra. At that period, theſe ſtones were the moſt valuable preſents that could be made to the emperors. *Tching-ty*, of that dynaſty, who mounted the throne 37 years before Chriſt, conſidered it as a glorious epocha of his reign, when an ancient *king*, compoſed of ſixteen ſtones, all of *yu*, had been found on the banks of a river.

Theſe ſonorous ſtones are found at preſent in channels made by torrents, and in the rivers which flow at the bottoms of the mountains of *Yun-nan*, *Koei-tcheou*, *Chen-ſi*, *Y-ly* and *Yoquen*.

The

The ſtone *yu* reſembles externally thoſe pebbles which are found in the ſtreams and torrents that ruſh down through the clefts of the mountains. The large *yu* are very rare; the biggeſt that the miſſionaries ever ſaw in the imperial palace, were only two feet and a half or three feet in length, and one foot eight or ten inches in breadth; and theſe were conſidered as matchleſs pieces. The *yu* are alſo found in the earth, in valleys near mines, and in the fiſſures made by torrents in the ſides of the mountains. Theſe differ from others, becauſe their ſurface is not ſo ſmooth, and becauſe they are neither of ſo firm a texture, nor of ſo fine a grain.

Five different properties are remarked in the ſonorous *yu*; hardneſs, weight, colour, grain and ſound.

Beautiful *yu* are ſo hard when cut and poliſhed like agate and precious ſtones, that the beſt tempered ſteel glides upon them without making any impreſſion. The more careful nature has been in forming them, the more difficult it is to cut them; but they are capable of receiving a ſuperior poliſh.

The weight of the *yu* is proportionable to its hardneſs. An unpoliſhed block is preſerved in the emperor's palace, which to all appearance

one man could lift; but four are neceſſary only to move it: this piece, however, is no more than two feet and a half in length, and half a foot in breadth. It is of an irregular figure, and has a green colour, which is generally that of the commoneſt kind of *yu*.

The colour moſt eſteemed at preſent in theſe ſtones, and which is indeed the prettieſt, is that of whey; thoſe that are next, are bright blue, azure, indigo, citron yellow, orange, logwood-red, pale green, ſea green, deep green, cinder gray, &c. The Chineſe ſet more value upon *yu* which is of one colour only, without veins or ſhades, unleſs it be variegated in an agreeable manner with five colours.

With regard to the grain of the *yu*, the hardeſt and heavieſt has always the fineſt. But what kind of *yu* is the moſt ſonorous? The miſſionary who tranſmitted us theſe details confeſſes that he cannot anſwer this queſtion, becauſe he never found an opportunity of making the neceſſary experiments: the emperor alone is in poſſeſſion of all the various kinds which would be requiſite for this purpoſe; it is, beſides, doubtful, whether there are different *king* made of the ſame ſize and dimenſions, without which they could not be properly compared.

The

The *nieou-yeou-che*, or *ox fat ſtone*, is the ſecond kind of ſonorous ſtone known in China. It has neither the hardneſs, weight nor ſweet tone of the *yu*, and it is more common, and much leſs eſteemed: however, it is very rare to find large pieces of it proper for making *king*. That which is in greateſt requeſt, has really the colour of the fat of beef, and is of one ſhade, without clouds or veins. This ſtone is a production of the province of *Yun-nan*, and is found in the earth near mines, in valleys, or at the bottoms of the mountains. Its exterior coat is rough, and of a dirty colour, between cheſtnut and green; below this, there is a ſecond, reſembling curdled milk; after which comes another, tinged with yellow, that becomes deeper as it approaches the centre. It might be worth while to examine, why the centre of this ſtone is better formed, more compact, and of a finer texture and deeper colour than its other parts. The *yu* emits ſparks when ſtruck with ſteel: the *nieou-yeou-che* does not. This ſtone ſeems more to reſemble agate; and it perhaps may be an agate peculiar to China. To be ſonorous, the *nieou-yeou-che* muſt have a beautiful yellow colour, without tranſparent

parent veins; but it is far from being ſo ſonorous as the *yu*.

The third kind of ſonorous ſtone, named *hiang-che*, emits ſo metallic a ſound, that one would be almoſt induced to take it for a compoſition; but it is certain, that it is of the nature of ſtone. Some of them are found black, gray, green, and others variegated with white. The blackeſt are the moſt ſonorous. This ſingular ſtone is brought from the lake of *Tche-kiang*, and appears to be a kind of alabaſter, the colour and nature of which have been changed by the water that has penetrated it.

A fourth kind of ſonorous ſtone reſembles marble in its veins, which are gray, black and dirty white on a milk-white ground. The greater part of theſe ſtones have tranſparent ſpots, which ſhew that a vitrification has commenced. They appear to be ſomething between talc and cryſtal. It is remarked, that their tone is often interrupted, and of very ſhort duration.

The chemiſts and naturaliſts of Europe have never yet attempted to diſcover, whether ſome of our ſtones may not have the ſame properties as the ſonorous ſtones of the extremities of Aſia. It however appears, that the Romans

were

were formerly acquainted with a ſonorous ſtone of the claſs of *hiang-che*. 'Pliny,' ſays the abbé du Bos, 'in his *REFLECTIONS ON POETRY AND* 'PAINTING, when ſpeaking of curious ſtones, 'obſerves, that the ſtone called *calcophonas*, or '*brazen ſound*, is black; and that, according to 'the etymology of its name, it ſends forth a 'ſound much reſembling that of braſs when it 'is ſtruck. The paſſage of Pliny is as follows: '*Calcophonas nigra eſt; ſed illiſa, æris tinnitum* 'reddit. Lib. 37. Sect. 56.'

Some ſonorous ſtones ſent into France, have at length rouſed the curioſity of the chemiſts; and they have thought proper to inquire, to what claſs of ſtones they may belong. The late duke de Chaulnes applied with particular attention to this reſearch. The following is the reſult of the experiments which he made on a *king* in the cabinet of Mr. Bertin:

'The Academy of Sciences, Mr. Romé de 'Liſle, and ſeveral other learned mineralogiſts, 'when aſked, if they were acquainted with the 'black ſtone of which the Chineſe *king* were 'made, for anſwer, cited the paſſage of Pliny 'mentioned by Boethius de Bott, Linnæus, 'and in the Dictionary of Bomare, and added, 'what Mr. Anderſon ſays in his Natural Hiſtory

'of

'of Iceland, reſpecting a blueiſh kind of ſtone 'which is very ſonorous. As the black ſtone 'of the Chineſe becomes of a blueiſh colour 'when filed, it is probably of the ſame ſpecies. 'None of the reſt who were conſulted had 'ever ſeen it.

'The Chineſe ſtone has a great reſemblance 'at firſt ſight to black marble, and, like it, is 'calcareous; but marble generally is not ſo-'norous. It alſo externally reſembles touch-'ſtone, which is a kind of baſaltes, and the ba-'ſaltes found near volcanos; but theſe two 'ſtones are vitrifications.

'Its reſemblance to black marble induced me 'to make ſome comparative experiments. It 'is not phoſphoric; neither is black marble. 'It has no effect upon a ſuſpended iron bar; 'and conſequently contains no iron in its me-'tallic ſtate. When diſſolved in acids, to try 'whether it contained any particles of that 'metal, it produced a ſtrong efferveſcence, 'which ſeemed to indicate that it was not en-'tirely free from them. As black marble did 'not preſent the ſame phenomenon, the ſo-'norous ſtone was examined more attentively 'by a magnifying glaſs, when ſeveral ſmall

'points,

'points, reſembling pyrites, were diſcovered in 'it, to which this difference was attributed. 'When diſſolved in nitrous, marine or vitriolic 'acids, it always preſents the ſame phenomena 'as black marble; with vitriolic acid, it makes 'a grayiſh *magma* (which is only a kind of 'calx tinctured with bitumen), and leaves be-'hind it a black ſubſtance that is not ſoluble in 'nitrous or marine acids, and which, as in black 'marble, is a real inflammable bitumen.

'Black marble and ſonorous ſtone, when 'calcined, become entirely white, and yield 'a very ſtrong calx; but it loſes its bitumen 'by the action of fire. Sonorous ſtone, how-'ever, appears to contain leſs of the phlo-'giſtic and colouring matter; for, a precipita-'tion of it, by means of fixed alkali, is ſome-'what whiter (and has even more of a blueiſh 'caſt) than that of black marble. When tried 'by volatile alkali, it contains no copper. Other 'precipitations of it, by different ſubſtances, 'exhibit the ſame appearances.'

The duke having proceeded thus far in his analyſis, endeavoured to procure ſome farther information from the ſtone-cutters. They all replied, that blue-coloured marble was very ſonorous,

ſonorous, and that they had ſeen large blocks of it which emitted a very ſtrong ſound; but the duke having ordered a *king* to be conſtructed of this kind of ſtone, it was found, that it did not poſſeſs that property. By trying the black marble of Flanders, a piece was at length found which emitted an agreeable ſound: it was cut into a *king*, that is almoſt as ſonorous as thoſe of China. All theſe obſervations give us reaſon to believe, that the ſtones of which the *king* are formed, are nothing elſe but a black kind of marble, the conſtituent parts of which are the ſame as thoſe of the marble of Europe, but that ſome difference in their organization renders them more or leſs ſonorous.

The duke farther obſerves, that the Chineſe make *king* of cryſtal, and that one of this kind is to be ſeen at St. Brice in the cabinet of M. de la Tour, ſecretary to the king; that they alſo employ a kind of alabaſter, ſome pieces of which M. Bertin received from China ſhaped like the *king*, made of black ſtone, that were ſaid to be very ſonorous; but they do not appear to have any ſound at all; laſtly, that the ſtone *yu*, of which the Chineſe conſtruct their moſt beautiful *king*, is nothing elſe but a kind of agate.

POTTER's

BOMBAY 415

POTTER'S EARTH, EARTHEN-WARE, PORCELAIN.

THE Chineſe government, more attentive to uſeful and neceſſary arts, than to thoſe which conduce only to luxury or pleaſure, has always given great encouragement to earthen-ware and porcelain; this branch, therefore, employs more workmen, and contributes more to the good of commerce, than any other. As China abounds with potter's earth of various kinds and of all colours, ſome mixed with gravel, others with the fineſt ſand, and ſome ſingularly formed by nature, there is conſequently a great difference between the earthen-ware of one province and that which is made in another, both in the ſhape and ſize of the vaſes. In ſome places, vaſes are formed which are four or five feet in diameter (and ſometimes more), and three feet in depth; in others, veſſels are manufactured that are four or five feet in height, and have a proportionable circumference. Theſe vaſes, which are called *kang*, are uſed by the rich as baſons for holding their gold-fiſh, flowers, aquatic plants, &c. by the middling claſs of people, as reſervoirs for their water, or for containing

taining ſeeds, pulſe and fruits; and by tradeſmen and merchants, as tubs or kettles.

As this manufacture is principally carried on in favour of the people, two things have been chiefly conſulted; the firſt is, to ſupply their wants, by making lamps, ſpoons, cups, kitchen and table utenſils of all ſhapes and ſizes, and even children's toys; the ſecond, to proportion the price of theſe neceſſaries to their poverty, ſo that they may eaſily furniſh themſelves with whatever they want. It has alſo been an object of attention, to ornament different kinds of veſſels, ſuch as tea-pots, cups, ſaucers, &c. and to give them elegant ſhapes. The emperor, to whom works are preſented of all the manufactories of the empire, has introduced the cuſtom of painting in enamel, upon different pieces of porcelain, ſmall coloured flowers; and, to bring them into common uſe, he employs them in his palace, and they generally form a part of the preſents which he gives to his friends.

People who have travelled in India, are acquainted with thoſe vaſes made of a kind of potter's earth, which have the property of ſweetening and cooling water. Theſe vaſes, in this reſpect, are preferred to thoſe of gold, cryſtal,

cryſtal, or the fineſt porcelain, and are uſed by the poor as well as rich. There are ſeveral other kinds of earthen-ware which are, in like manner, found to be particularly adapted for certain purpoſes; tea, for example, is much better when the water has been warmed in one kind of veſſel, and when it is infuſed in another; rice neither has a delicate taſte, nor can it be boiled properly, but when a coarſe kind of earthen veſſel is uſed that has no enamel; flowers, which languiſh in Dutch-ware or porcelain, ſeem to grow, if we may be allowed the expreſſion, when put into other pots of a certain manufacture.

It is certain, that, for culinary and medicinal purpoſes, earthen-ware is more uſed in China than in France, and that it is found advantageous; that the workmen make more profit by it, and are better acquainted with the art of forming it for every requiſite purpoſe; for example, the painters pound their colours in a *jou-po*, or vaſe, made of hard earth, with a mallet formed of the ſame ſubſtance; and that the beauty and fineneſs of ſome kinds of earth have enabled the Chineſe induſtry to make ſeveral pieces of ware which are very valuable, not only on account of their exquiſite workman-

ſhip, but alſo of their ſize, and the ſingular beauty of their form. F. Amiot relates, that he ſaw a ciſtern two feet in breadth, and more than three feet and a half in length, the finiſhing of which was ſo elegant, that, had a piece of marble been done in the ſame manner, it would have claimed the higheſt admiration.

The fine porcelain of China is ſo celebrated, that we cannot here omit giving ſome account of the manner of preparing the paſte of which it is made. This ſubſtance is produced by the mixture of two ſorts of earth; one of which is called *pe-tun-tſe*, and the other, *kao-lin*; the latter is intermixed with ſmall ſhining particles; the other is purely white, and very fine to the touch. Theſe firſt materials are carried to the manufactories in the ſhape of bricks. The *pe-tun-tſe*, which is ſo fine, is nothing elſe but fragments of rock taken from certain quarries, and reduced to powder. Every kind of ſtone is not fit for this purpoſe. *The colour of that which is good*, ſay the Chineſe, *ought to incline a little towards green.* A large iron club is uſed for breaking theſe pieces of rock; they are afterwards put into mortars; and, by means of levers headed with ſtone bound round with iron, they are reduced to a very fine powder.

Theſe levers are put in action either by the labour of men, or by water, in the ſame manner as the hammers of our paper-mills. The duſt afterwards collected, is thrown into a large veſſel full of water, which is ſtrongly ſtirred with an iron ſhovel. When it has been left to ſettle for ſome time, a kind of cream riſes on the top, about four inches in thickneſs, which is ſkimmed off and poured into another veſſel filled with water; the water in the firſt veſſel is ſtirred ſeveral times, and the cream which riſes is ſtill collected, until nothing remains but the coarſe dregs, which, by their own weight, precipitate to the bottom: theſe dregs are carefully collected, and pounded anew.

With regard to what is taken from the firſt veſſel, it is ſuffered to remain in the ſecond until it is formed into a kind of cruſt at the bottom. When the water above it ſeems quite clear, it is poured off, by gently inclining the veſſel, that the ſediment may not be diſturbed; and the paſte is thrown into large moulds proper for drying it. Before it is entirely hard, it is divided into ſmall ſquare cakes, which are ſold by the hundred. The colour of this paſte, and its form, have occaſioned it to receive the name of *pe-tun-tſe*.

The *kao-lin* which is uſed in the compoſition of porcelain, requires leſs labour than the *pe-tun-tſe*. Nature has a greater ſhare in the preparation of it. There are large mines of it in the boſoms of certain mountains, the exterior ſtrata of which conſiſt of a kind of red earth. Theſe mines are very deep, and the *kao-lin* is found in ſmall lumps, that are formed into bricks, after having gone through the ſame proceſs as the *pe-tun-tſe*. Father d'Entrecolles thinks that the earth called *terre de Malte*, or *St. Paul's earth*, has much affinity to the *kao-lin*, although thoſe ſmall ſhining particles are not obſerved in it which are interſperſed in the latter.

It is from the *kao-lin*, that fine porcelain derives all its ſtrength; if we may be allowed the expreſſion, it ſtands it in ſtead of nerves. It is very extraordinary, that a ſoft earth ſhould give ſtrength and conſiſtency to the *pe-tun-tſe*, which is procured from the hardeſt rocks. A rich Chineſe merchant told F. d'Entrecolles, that the Engliſh and Dutch had purchaſed ſome of the *pe-tun-tſe*, which they tranſported to Europe, with a deſign of making porcelain; but, having carried with them none of the *kao-lin*, their attempt proved abortive, as they have

ſince

ſince acknowledged. *They wanted*, ſaid this Chineſe, laughing, *to form a body the fleſh of which ſhould ſupport itſelf without bones.*

The Chineſe have diſcovered, within theſe few years, a new ſubſtance proper to be employed in the compoſition of porcelain. It is a ſtone, or rather ſpecies of chalk, called *hoa-che*, from which the phyſicians prepare a kind of draught that is ſaid to be deterſive, aperient and cooling. The manufacturers of porcelain have thought proper to employ this ſtone inſtead of *kao-lin*. It is called *hoa* becauſe it is glutinous, and has a great reſemblance to ſoap. Porcelain made with *hoa-che* is very rare, and much dearer than any other. It has an exceeding fine grain, and, with regard to the painting, if it be compared with that of the common porcelain, it appears to ſurpaſs it as much as vellum does paper. This porcelain is, beſides, ſo light, that it ſurpriſes thoſe who are accuſtomed to handle other kinds; it is alſo much more brittle; and it is very difficult to hit upon the proper degree of tempering it.

Hoa-che is ſeldom uſed in forming the body of the work; the artiſt is contented ſometimes with making it into a very fine ſize, in which the veſſel is plunged when dry, in order that

it may receive a coat before it is painted and varniſhed: by theſe means, it acquires a ſuperior degree of beauty.

When *hoa-che* is taken from the mine, it is waſhed in rain or river water, to ſeparate it from a kind of yellow earth which adheres to it. It is then pounded, put into a tub filled with water, to diſſolve it, and afterwards formed into cakes like *kao-lin*. We are aſſured, that *hoa-che*, when prepared in this manner, without the mixture of any other earth, is alone ſufficient to make porcelain. It ſerves inſtead of *kao-lin*; but it is much dearer. *Kao-lin* coſts only tenpence ſterling; the price of *hoa-che* is half-a-crown: this difference therefore greatly enhances the value of porcelain made with the latter.

CHAP. V.

FRUITS, LEGUMINOUS PLANTS, AND POT-HERBS OF CHINA.

CHINA produces the greater part of the fruits which we have in Europe, and ſeveral other kinds, that are peculiar to the country. Apples, pears, prunes, apricots, peaches, quinces,

quinces, figs, grapes, pomegranates, oranges, walnuts and cheſtnuts, are found every where in abundance; but the Chineſe have no good ſpecies of cherries. In general, excepting grapes and pomegranates, the fruits which they have in common with us, are much inferior to thoſe of Europe. The Chineſe have ſeveral kinds of olives, all different from ours; but they do not extract oil from them, whether it be, that this fruit in China is not proper for that purpoſe, or that they are ignorant of the art of making it. Their manner of gathering their olives is very convenient: they bore a hole in the trunk of the tree, which they ſtop up, after having put ſome ſalt into it; and, at the end of a few days, the fruit drops of itſelf.

Oranges were firſt brought us from China; and we are indebted to the Portugueſe for them. We are aſſured, that the tree from which all thoſe of Europe have ſprung, is ſtill preſerved at Liſbon, in the houſe of the count de St. Laurence. The Chineſe have a great number of kinds. The moſt eſteemed, which on account of their rarity are ſent to India, are very ſmall; their ſkin is very fine, ſmooth and ſoft, and of a reddiſh-yellow colour. A larger kind is eaten at Canton, which are yellow,

have an agreeable taſte, and are very wholeſome. The Chineſe generally give them to their ſick; but they always uſe the precaution of ſoftening them a little at the fire, or under hot aſhes, and of mixing a good deal of ſugar with them. They are firmer than the oranges of Provence; their ſkin does not peel off eaſily from the pulp; and the pulp is not ſeparated into ſmall diviſions, as in thoſe of Europe.

Lemons and citrons are very common in China. But the Chineſe pay particular attention to the culture of a kind of lemon-tree, the fruit of which are of the ſize of a walnut; they are round, green and ſour, and are ſaid to be excellent in ragouts. Theſe trees are often planted in boxes, to ornament courts, halls and apartments.

The Chineſe have a very ſmall ſpecies of melons, which are yellow within, and exceedingly ſweet, and which are eaten with the ſkin, as we ſometimes eat apples in Europe. They have alſo another kind, ſtill more eſteemed, which are brought from a part of Tartary, called *Ha-mi*. Theſe melons, as we have already ſaid, may be kept freſh for five or ſix months. Great care is taken every year to make

make a proper proviſion of them for the emperor's table.

The *tſe-tſe*, which the Portugueſe call figs, are a ſpecies of fruit peculiar to China, that grow in almoſt all the provinces. There are different kinds of them. Thoſe of the ſouthern parts of the empire are remarkably ſweet; their ſeeds are black and flat, and the pulp is ſlimy and extremely juicy. In *Chan-ſi* and *Chen-ſi*, the *tſe-tſe* are larger, firmer and richer, and much fitter for being kept. The tree which produces this fruit is very beautiful; it is as tall and buſhy as our middling-ſized walnut-tree; its leaves are of a bright green; but they change their colour in autumn, and appear of a beautiful red. The fruit are of the ſize of a common apple; in proportion as they ripen, they aſſume an orange-colour; and when they are dried, they are as ſweet and mealy as figs.

Two kinds of fruit with which we are not acquainted, are found in the provinces of *Fo-kien*, *Quang-tong* and *Quang-ſi*. The firſt, called *li-tchi*, is of the ſize of a date; its ſtone, which is long and very hard, is covered with a ſoft, juicy pulp, that has an exquiſite taſte. This pulp is incloſed with a rough, thin rind, ſhaped at one end like an egg. We are aſſured, that

that this fruit is delicious; but it is dangerous when eat to excefs; for it is fo hot, that it occafions an eruption over the whole body. The Chinefe fuffer it to dry in the rind, until it becomes black and fhrivelled, like our prunes. By thefe means, it is preferved all the year; and they generally ufe it in tea, to which it communicates a certain fourneſs, which they prefer to the fweetneſs of fugar. The following obfervation is made for thofe who wifh to eat this fruit in perfection.—If it is entirely ripe, and left a day longer on the tree, it changes its colour; if it be fuffered to remain a fecond, it may be eafily perceived by its taſte, that it has begun to change; but if it continues a third, the alteration becomes very fenfible. In order that this fruit may lofe none of its flavour or fmell, it muſt be eat in the provinces where it grows. Had we the art of tranfporting it as freſh to Europe as it is brought when dried, we could judge but very imperfectly of its goodneſs. The *li-tchi* which are carried to Pe-king for the ufe of the emperor, incloſed in tin veſſels, filled with fpirits mixed with honey and other ingredients, preſerve, indeed, an appearance of freſhneſs; but they loſe much of their favour. That this prince might taſte them in the

the higheſt perfection, the trees themſelves have been ſometimes tranſported to the capital in boxes; and they have been ſo well managed, that, when they arrived there, the fruit was near its maturity.

The other kind of fruit peculiar to the ſouthern provinces, is the *long-yen*, or *dragon's eye*; it is of a round figure, has a yellowiſh ſkin, and its pulp is white, tart and juicy. It is ſaid, that, if this fruit is not ſo agreeable to the taſte as the *li-tchi*, it is, however, more wholeſome, and may be eat with greater ſafety.

The Chineſe diſtinguiſh three kinds of apricot-trees; the apricot-tree with double flowers; the apricot-tree that produces fruit, and the wild apricot-tree. The apricot-tree with double flowers, which Mr. Duhamel ſays he never ſaw, is cultivated in gardens; the Chineſe divide this tree into four principal claſſes; which are, the *milleſolia*, *pale yellow*, *milk white*, and the *common*, the buds of which at firſt appear red; but the flowers whiten as they blow. There are dwarf apricot-trees with double flowers, which are placed for ornament in apartments, where they flower during winter. The reſt are planted on little mounts in gardens, and have a very beautiful effect in ſpring.

The

The apricot-tree which bears fruit, almoſt reſembles that of France. The Chineſe gardeners diſtinguiſh it into ſeveral claſſes, which produce the following different kinds of fruit: the *ken-hing*, which is round, and has a yellow pulp; it ripens ſooneſt, and is very well taſted; the *choui-hing*, which is exceedingly juicy, and has an exquiſite flavour; the *pe-hing*, the pulp of which is white, and has but an indifferent taſte; the *li-hing*, that always preſerves a greeniſh tint, and a ſouriſh taſte; the *kien-kouan-kinen*, which has a fleſh-colour, is exceedingly juicy, and a little flatted; the *mou-hing*, which is flat and greeniſh, and which always retains a ſouriſh taſte; and laſtly, the *pa-tan*, that originally came from beyond the deſert of *Cha-mo*. This apricot is ſmall, contains little pulp, and is only eſteemed on account of its kernel, which is very large, and of a ſweet and agreeable taſte.

The wild apricot-tree, which is probably to be found in France, would, no doubt, engage the attention of our gardeners more, were its utility better known. The Chineſe diſtinguiſh this tree into three kinds; two of which have a great reſemblance. Their kernels yield a very good oil, which may be ſubſtituted for that

uſed at table. It is, at leaſt, much ſuperior to the oil produced from walnuts, which is burnt in lamps. The Chineſe peaſants warm their ſtoves with what remains of the ſtones, and collect the cinders, which they uſe for manuring their land.

The wild apricot-tree requires no culture; it will grow in the worſt ſoil, and flowers ſo late, as not to be in any danger from the froſt. It is even admitted into the emperor's garden, where it is planted in the pooreſt ground, and in the moſt unfavourable ſituation for receiving the benefit of the ſun's rays. The barren mountains which lie to the weſt of *Pe-king*, are covered with theſe trees; and, what perhaps will be hardly believed, is, that the crops produced by them, and the oil extracted from their kernels, render the peaſants who inhabit theſe mountains, as rich as thoſe who live in the low lands. Apricots in China, as in Europe, are generally the earlieſt fruit of ſummer. The Chineſe, as we do, preſerve them both dry and liquid; but they always wait until the fruit is quite ripe. Beſides this, they preſs out the juice, boil and clarify it, and form it into a kind of lozenges, that may be kept as long as they chooſe, and which, when diſſolved in water, make

make a cooling and refreſhing beverage. They alſo dry, for the ſame purpoſe, the ſmall mountain-apricots; they detach the pulp from the ſtone, and dip them ſeveral times in the juice of other apricots, that are very ripe, or even in that of cherries. Theſe apricots, when dried in the ſun, are kept until next ſpring, when they are eaten, after having been boiled in water, with honey and ſugar. When boiled until they are entirely diſſolved in a large quantity of water, with which honey and vinegar are afterwards mixed, they afford an excellent and refreſhing drink to the common people. As this drink is very wholeſome, thoſe even in better circumſtances uſe it, after having added to it a little fine ſugar and ſome orange-peel.

China produces abundance of grapes; it is not, therefore, from a want of this fruit, that the Chineſe make no uſe of wine. Thoſe who believe that the vine was not known in this empire until very late, and that it was brought hither from the weſt, labour under a great miſtake. All the literati aſſure us, that the vine has been known and cultivated in China from the remoteſt antiquity. What is ſaid in the *Tcheou-ly*, reſpecting the duty of the mandarins entruſted with the care of the emperor's gardens,

dens, cannot be underſtood of any thing elſe but of the vine; but the *Tcheou-ly* is conſidered as the work of the celebrated *Tcheou-kong*, brother of *Vou-vang*, who mounted the throne in the year 1122 before Chriſt. However this may be, it is certain, that there were vines in *Chan-ſi* and *Chen-ſi* ſeveral centuries before the Chriſtian æra; and that a ſufficiency of them was cultivated to make abundance of wine. *See-ma-tſien* remarks, that a private individual had made ten thouſand meaſures. There was a time when the inhabitants of the provinces of *Pe-tche-ly*, *Chan-tong*, *Ho-nan* and of *Hou-quang*, applied themſelves equally to the culture of vines. The wine which they made had the property of keeping ſeveral years, when put into pitchers and buried in the earth; and, 'This liquor,' ſays the hiſtorian, 'was become 'ſo common, that it cauſed great diſorders.'— The ſongs which remain of all the dynaſties ſince that of *Yven* to *Han*, give us reaſon to believe, that the Chineſe have always been fond of wine made from grapes. The emperor *Ouen-ti*, of the dynaſty of *Ouei*, celebrates it with a lyric enthuſiaſm worthy of Horace or Anacreon; and we find in the large Chineſe Herbal, book 133, that wine made from grapes was the

wine

wine of honour, which ſeveral cities preſented to their governors and viceroys, and even to the emperor. In 1373, the emperor *Tai-tſou* accepted ſome of it, for the laſt time, from *Tai-yuen*, a city of *Chen-ſi*, and forbade any more to be preſented. *I drink little wine*, ſaid the prince, *and I am unwilling, that what I do drink ſhould occaſion any burden to my people.*

It appears, that the vine has experienced many revolutions in China. It has never been excepted, when orders have been iſſued for rooting up all thoſe trees that encumbered the fields deſtined for agriculture. The extirpation of the vine has been even carried ſo far in moſt of the provinces, under certain reigns, that the remembrance of it has been entirely forgotten. When it was afterwards allowed to be planted, it would appear, from the manner in which ſome hiſtorians expreſs themſelves, that grapes and the vine began then to be known for the firſt time. This probably has given riſe to the opinion, that the vine has not been long introduced into China. It is however certain, without ſpeaking of remote ages, that the vine and grapes are expreſsly mentioned in the Chineſe annals, under the reign of the emperor *Vou-ty*, who came to the throne in the year 140 before the

the Chriſtian æra; and that, ſince his time, the uſe of wine may be traced from dynaſty to dynaſty, and, as we may ſay, from reign to reign, even to the fifteenth century. With regard to the preſent ſtate of the culture of vines in China, we know for certain, that the emperors *Kang-hi*, *Yong-tching* and *Kien-long*, now on the throne, cauſed a number of new plants to be brought from foreign countries; that the three provinces of *Ho-nan*, *Chang-tong* and *Chan-ſi*, have repaired their former loſſes; that the large cities of *Tai-yuen* and *Ping-yang* in *Chan-ſi*, are famous throughout the whole empire, on account of the great quantity of dried grapes that are procured from their environs, both for the table and medicinal purpoſes; and that the province of *Pe-tcheli*, at all times fruitful in vines, produces ſo many at preſent, that there are fourteen of its diſtricts celebrated for their raiſins, which are preſerved long, and ſold in Pe-king at a very moderate price. The raiſins moſt in requeſt in China, are thoſe which, as we have ſaid, come from the country of *Ha-mi*.

The Chineſe ſurpaſs us in the art of managing kitchen-gardens. As roots and greens are the principal nouriſhment of the people, they

ſpare neither care nor labour to procure them good. Beſides thoſe kinds common in Europe, they have a great number of others, which are unknown to us. One of the moſt ſingular is a ſpecies of onions, which are not produced from ſeed, as ours. Towards the cloſe of the ſeaſon, ſome ſmall filaments are ſeen ſpringing from the ends of the leaves, in the middle of which a white onion is formed, like thoſe that grow in the earth. This ſmall onion by degrees ſhoots forth leaves ſimilar to thoſe which ſupport it; and theſe new leaves, in their turn, bear another onion on their points, but in ſuch manner, that the leaves and the onion become ſmaller as they are farther diſtant from the earth. One would almoſt believe this plant to be the work of art, ſo much proportion and regularity is there in the different ſtories into which it is divided.

Rue, ſorrel, cabbage-plants and other greens, when tranſported from India to China, either die or degenerate before the end of two or three years. The Chineſe, however, have real cabbages; but they never grow into a head. They have alſo had parſley for a long time; but it has neither the taſte nor beauty of that of Europe.

Among the pot-herbs which we have not, and for which the Chineſe are to be envied, is that called *pe-tſai*. This is an excellent plant, and much uſed. Its leaves give it ſome reſemblance to the Roman beet; but it differs from it in its flower, ſeed, taſte and ſize. The beſt *pe-tſai* grows in the northern provinces, where the inhabitants leave it to be ſoftened by the firſt hoar-froſts. The quantity of it ſown and conſumed is almoſt incredible. During the months of October and November, the nine bridges of Pe-king are almoſt blocked up by waggons loaded with this plant, which continue paſſing from morning till night. The Chineſe make proviſion of *pe-tſai* for winter; they ſalt or pickle it, and mix it with their rice, which it renders much better taſted.

THE PI-TSI, OR WATER-CHESTNUT.

SOME authors have confidently aſſerted in Europe, that the Chineſe ſuffer part of their lands to lie waſte. Theſe people undoubtedly have been ignorant, that they cultivate even the bottom of their waters, and that the beds of their lakes, ponds and rivulets, produce crops that to us are unknown. Their active induſtry has found out reſources in a great number of

aquatic plants, ſeveral of which, as the *pi-tſi* and the *lien-hoa*, are the greateſt delicacies of a Chineſe table. Government, in order to ſet an example before the people, has cauſed this plant to be cultivated in all the lakes, marſhes and waſte grounds covered with water, which belong to the ſtate. The emperor himſelf has ordered all the canals which ornament his gardens, to be planted with it; and the greater part of the ditches round his palace are full of it. The flowers and verdure of this uſeful plant alſo cover almoſt entirely thoſe two immenſe ſheets of water that are found in the centre of Pe-king, and which are only ſeparated by a bridge, where every body may paſs, and from which there is an excellent view of the magnificent gardens belonging to the imperial palace. The *pi-tſi*, or *real water-cheſtnut*, grows only in the ſouthern provinces of China; it ſoon dies at Pe-king; its leaves are as long as thoſe of the bulruſh, but hollow, and formed into a pipe like the top of an onion.

What is moſt extraordinary in this plant, is, that its fruit is found in a cover formed by its root, and in which it is incloſed, as a cheſtnut in its rough huſk. When this huſk is broken, the fruit may be extracted, without hurting the

the plant. This water-cheſtnut is exceedingly wholeſome, and has a moſt delicate taſte. It is given to ſick people to chew, as it is very cooling for the mouth.

We have, yet neglect, in ſome provinces of France, a kind of water-cheſtnut, which the ancients called *tribulus*. The miſſionaries think that this plant is the ſame as that known to the Chineſe by the name of *lin-kio*, from which they derive much benefit. Were this certain, the culture of it might be extended, as it would prove a new reſource in times of ſcarcity. This other kind of water-cheſtnut, the *lin-kio*, is a cooling and agreeable fruit in ſummer. When green, it is ſold in the markets at Pe-king, as our filberts in Europe. It is ſometimes dried and reduced to powder, and the Chineſe make excellent ſoup of it, eſpecially when a little wheaten flour is added to it; a third part of it may be mixed alſo with the flour of which bread is made. When baked in an oven, or preſerved with ſugar or honey, it becomes wholeſome and agreeable food; it is likewiſe very proper for feeding geeſe, ducks, and other kinds of poultry.

The culture of the *lin-kio* requires no care; for it propagates of itſelf in all thoſe places where it grows. When it is neceſſary to ſow it

in a pond or rivulet, the ſeed is thrown into the ſhalloweſt part of the water, about the end of autumn; but that place is always choſen where the water is clear and expoſed to the ſouth. The more heat the *lin-kio* receives, the more wholeſome, ſavoury and fruitful it is.

CHAP. VI.

TREES, SHRUBS AND PLANTS OF CHINA.

CHINA, in its vaſt extent, contains almoſt every ſpecies of trees that are known to us; but we ſhall only deſcribe thoſe peculiar to the country, or, at leaſt, ſuch as are not to be found in our weſtern climates.

THE TALLOW-TREE.

AMONG theſe extraordinary trees, we muſt diſtinguiſh that which produces tallow. This tree is of the ſize of our cherry-tree; its branches are crooked; its leaves, which are ſhaped like a heart, are of a bright red colour; it has a ſmooth bark, a ſhort trunk, and its top is round and buſhy. The fruit is contained in a huſk divided into three ſpherical ſegments, which

open

open when it is ripe, and diſcover three white grains, of the ſize of a ſmall walnut. It is the pulp with which theſe ſtones are covered, that has all the properties of tallow; its colour, ſmell and conſiſtence are exactly the ſame. The Chineſe melt it, and make candles of it, mixing only a little linſeed-oil with it, to render it ſofter and ſweeter. Had they the art of purifying it as we purify tallow in Europe, their candles would not be inferior to ours; but, as they neglect to take this precaution, they have a more diſagreeable ſmell, produce a thicker ſmoke, and afford a much fainter light.

WAX-TREE.

THE Chineſe procure alſo from certain trees a kind of wax which is almoſt equal in quality to that made by bees. They call it *pe-la*, or *white-wax*, becauſe it is ſo by nature. This wax is depoſited by ſmall inſects, on two kinds of trees; for no others afford them proper nouriſhment. The firſt is ſhort and buſhy, and grows in a dry, ſandy ſoil. The Chineſe call it *kan-la-chu*, or *the dry tree that bears wax*. The other ſpecies is much larger and prettier, and thrives only in moiſt places; it is named *chouï-la-chu*, or *the aquatic tree that produces wax*.

The *kan-la-chu*, being of a ſhrubby nature, eaſily propagates; walls may be covered with it to the height of ten or twelve feet, or hedges may be formed of it in the fields; it equally endures heat and cold, and thrives, without the leaſt culture, in the barreneſt ſoil.

The ſmall inſects that make the *pe-la*, do not naturally frequent theſe trees; they muſt be placed upon them: but this operation is not difficult; and, after a tree has been once ſtocked, it always retains them. Towards the beginning of winter, ſmall tumours are perceived upon the *kan-la-chu* that have already produced wax, which continually increaſe, until they become of the ſize of a ſmall walnut: theſe are ſo many neſts filled with the eggs of thoſe little inſects, which in the country are called *pe-la-tchong*, or *la-tchong*. When the warmth of ſpring makes the tree ſhoot forth its bloſſom, it alſo gives life to the inſects that cover it. Then is the proper time to depoſit neſts on thoſe trees which have none. The Chineſe make ſmall packets or bundles of ſtraw, on each of which they put ſeven or eight neſts; they afterwards tie theſe packets to the branches, taking care to place the neſts immediately on the bark. If the ſhrub is five feet in height, it is capable of ſupporting

porting one or two packets on each of its boughs; and thus of its branches, in proportion to their ſize and vigour. After theſe inſects are hatched, they run upon the branches, diſperſe themſelves over the leaves, and perforate the bark, under which they retire; but they always come forth at the proper ſeaſon for making their wax.

It is about the middle of June, that this wax begins to appear upon the *kan-la-chu*. At firſt, a few filaments, like thoſe of fine ſoft wool, are perceived riſing from the bark, around the body of the inſect; but, by degrees, theſe filaments form a kind of down, which continually becomes thicker, and increaſes more and more in ſize during the heats of ſummer. This cruſt entirely covers the inſect, and defends it, not only from the heat, but alſo from the rain and ants. The Chineſe aſſure us, that, if the wax were left too long on the tree, the inſects would not make their neſts. Care muſt be taken to gather it before the firſt hoar froſts in September.

This wax is white and bright, and preſerves its tranſparency to the depth of an inch. It is carried to court, and reſerved for the uſe of the emperor, princes and chief mandarins. If an ounce

ounce of it be added to a pound of oil, the mixture acquires a conſiſtency, and forms a wax little inferior to that made by bees. The phyſicians employ it in curing ſeveral diſeaſes; when applied to wounds, it makes the fleſh heal in a very ſhort time. We are alſo aſſured, that many of the Chineſe, when they are about to ſpeak in public, or when any occaſion is likely to occur on which it may be neceſſary to have aſſurance and reſolution, eat an ounce of this wax, to prevent ſwoonings or palpitations of the heart.

THE TSI-CHU, OR VARNISH-TREE.

AN opinion long prevailed in Europe, that the celebrated varniſh of the Chineſe was only a particular compoſition, which theſe people had the art of making. It is now known, that they are indebted to nature and their climate only, for this precious liquor, which gives ſo much luſtre and beauty to many of their manufactures. The Chineſe varniſh is indeed nothing elſe than a reddiſh gum which diſtils from certain trees called *tſi-chu*. Theſe trees grow in the provinces of *Kiang-ſi* and *Se-tchuen*; but thoſe which are found in the territories of *Kan-tcheou*,

Kan-tcheou, one of the moſt ſoutherly cities of *Kiang-ſi*, produce the moſt valuable varniſh.

We are aſſured, that the *tſi-chu*, the bark and leaves of which have great reſemblance to thoſe of the aſh, bears neither fruit nor flowers. It ſeldom exceeds fifteen feet in height; and the circumference of its trunk, when largeſt, is about two feet, or two feet and a half. The Chineſe take the following method of propagating this tree.—In ſpring, they chooſe a vigorous ſhoot, about a foot in length, which proceeds immediately from the trunk; and coat over the lower part, by which it adheres to the tree, with a kind of yellow earth, at leaſt three inches in thickneſs. This coat is carefully covered with a mat, to defend it from rain and the injuries of the air. Towards the autumnal equinox, they detach a little of the earth, to obſerve in what condition the ſmall roots are, which begin to ſpring forth from the ſhoot. If they find that the filaments which compoſe them, are of a reddiſh colour, they judge it is time to make an amputation; but they defer it, if the roots are white, becauſe this colour ſhews that they are yet too tender. They then cloſe up the coat again, and wait till the ſpring following. When the ſhoot is ſeparated from the

the trunk of the tree, it is put into the earth; but, in whatever ſeaſon it is planted, whether in ſpring or autumn, great care muſt be taken, to put plenty of cinders into the hole prepared for it; without this precaution, the ants would deſtroy the yet tender roots, or, at leaſt, deprive them of all their moiſture, and cauſe them to decay.

The Chineſe do not procure varniſh from the *tſi-chu* until its trunk is nearly five inches in diameter, which ſize it ſeldom attains to before ſeven or eight years. Varniſh extracted from a tree ſmaller, or of leſs age, would not have the ſame body and ſplendour. This liquor diſtils only in the night time, and during the ſummer ſeaſon; it does not flow in winter; and the varniſh produced by the tree in ſpring or autumn, is always mixed with a great deal of water.

To cauſe the gum to flow, they make ſeveral rows of inciſions round the trunk, the number of which is proportioned to the vigour of the tree. The firſt row is ſeven inches from the earth, and the reſt are at the ſame diſtance one from the other, and continue to the top of the trunk, and even ſometimes on the boughs which are of a ſufficient ſtrength and ſize. The

Chineſe

Chineſe uſe a crooked iron for making theſe inciſions, which muſt run a little obliquely, and be equal in depth to the thickneſs of the bark; they make them with one hand, and with the other hold a ſhell, the edges of which they inſert into the opening, where it remains without any ſupport. Theſe inciſions are made towards evening; and next morning, they collect the varniſh that has fallen into the ſhells; the following evening, they are again inſerted; and this operation is continued until the end of ſummer. A thouſand trees yield almoſt, in one night, twenty pounds of varniſh.

This varniſh, for the moſt part, is not extracted by the proprietors of thoſe trees, but by merchants, who purchaſe them for the ſeaſon, at the rate of three-pence per foot. Theſe merchants afterwards hire workmen, to whom they give an ounce of ſilver per month, both for their labour and maintenance. One workman is ſufficient for fifty feet of timber.

While the varniſh diſtils, it exhales a malignant vapour, the bad effects of which can only be prevented by preſervatives and great precaution. The merchant who employs theſe workmen, is obliged to keep by him a large vaſe filled with rape-oil, in which a certain quantity

quantity of thoſe fleſhy filaments have been boiled that are found in hog's lard, and which do not melt. When the workmen are going to fix the ſhells to the trees, they carry ſome of this oil along with them, and rub their face and hands with it, which they do with greater care when they collect in the morning the varniſh that has diſtilled during night. After eating, they waſh their whole bodies with warm water in which the bark of the cheſtnut-tree, fir-wood, cryſtallized ſaltpetre, and ſome other drugs, have been boiled. When they are at work near the trees, they put upon their heads a ſmall cloth bag in which there are two holes, and cover the fore-part of their bodies with a kind of apron made of doe-ſkin, which is ſuſpended from their necks with ſtrings, and tied round them with a girdle. They alſo wear boots, and have coverings on their arms, made of the ſame kind of ſkin. The labourer who ſhould attempt to collect varniſh without uſing this precaution, would ſoon be puniſhed for his raſhneſs; and the moſt dreadful effects would enſue. The diſorder ſhews itſelf by tetters, which become of a bright red colour, and ſpread in a very ſhort time; the body afterwards ſwells, and the ſkin burſts and appears covered with an uni-

verſal

verſal leproſy. The unhappy wretch could not long endure the excruciating pains which he feels, did he not find a ſpeedy remedy in thoſe preſervatives which are uſed againſt the malignant and noxious exhalations of the varniſh.

When the labourers go to collect this gum, they carry, ſuſpended from their girdles, a kind of veſſel, made of leather; with one hand they detach the ſhells, and ſcrape them with a ſmall iron inſtrument, which they hold in the other, in order that they may loſe none of the varniſh. It is then carried to the merchant's houſe, where it is purified, by ſtraining it through a cloth; and the dregs are ſold to the druggiſts, who employ them for certain purpoſes in medicine.

The ſeaſon of collecting varniſh being ended, the merchant puts it into ſmall caſks cloſely ſtopped. A pound of it newly made, coſts him about one ſhilling and eight-pence ſterling; but he gains cent. per cent. upon it, and ſometimes more, according to the diſtance of the place to which he tranſports it.

Beſides the luſtre and beauty that varniſh gives to many of the Chineſe manufactures, it has alſo the property of preſerving the wood upon which it is laid, eſpecially if no other

matter

matter be mixed with it. It prevents it from being hurt, either by dampneſs or worms.

Every workman has a particular art and method of uſing varniſh. This work requires not only much ſkill and dexterity, but alſo great attention, to obſerve the proper degree of fluidity which the gum ought to have, as it muſt be neither too thick nor too liquid when it is laid on. Patience, above all, is neceſſary in thoſe who wiſh to ſucceed. To be properly varniſhed, a work muſt be done at leiſure; and a whole ſummer is ſcarcely ſufficient to bring it to perfection. It is therefore rare to ſee any of thoſe cabinets which are imported to us from Canton, ſo beautiful and durable as thoſe manufactured in Japan, Tong-king, and Nang-king, the capital of the province of Kiang-nan: not that the artiſts do not employ the ſame varniſh; but, as they work for Europeans, who are more eaſily pleaſed, they do not take the trouble of giving the pieces which come from their hands, all the poliſh they are capable of receiving.

There are two methods of laying on varniſh; the ſimpleſt, is when it is immediately laid on the wood. The work is firſt poliſhed, and then daubed over with a kind of oil, which the Chi-

neſe

neſe call *tong-yeou*. When this oil is dry, it receives two or three coats of varniſh, which remain ſo tranſparent, that all the ſhades and veins of the wood may be ſeen through them. If the artiſt is deſirous of entirely concealing the ſubſtance on which they are laid, nothing is neceſſary but to add a few more coats: theſe give the work a ſhining ſurface, the ſmoothneſs of which equals that of the moſt beautiful ice. When the work is dry, various figures are painted upon it, in gold and ſilver, ſuch as flowers, birds, trees, temples, dragons, &c. A new coat of varniſh is then ſometimes laid over theſe figures, which preſerves them, and adds much to their ſplendour.

The ſecond method of uſing varniſh requires more preparation. The Chineſe workmen fix to the wood, by means of glue, a kind of paſteboard, compoſed of paper, hemp, lime and other ingredients, well beaten, that the varniſh may incorporate with them. Of this they make a ground perfectly ſmooth and ſolid, over which the varniſh is laid in thin coats, that are left to dry one after the other.

It often happens, that the luſtre of varniſhed tables, and other pieces of furniture, is inſenſibly deſtroyed by tea and warm liquors. 'The ſe-

'cret of reſtoring to varniſh its ſhining black 'colour,' ſays a Chineſe author, 'is to expoſe 'it, for one night, to a white hoar froſt, or to 'cover it ſome time with ſnow.'

TIE-LY-MOU, OR IRON-WOOD.

THIS tree riſes to the height of our large oaks; but it differs from them both in the ſize of its trunk and in the ſhape of its leaves. Its wood is exceedingly hard, and ſo heavy, that it ſinks in water. The anchors of the Chineſe ſhips of war are made of it.

THE NAN-MOU.

TRAVELLERS deſcribe this tree as the Chineſe cedar: however, its leaves are not ſhaped like thoſe of the cedar of Lebanon. This tree is one of the talleſt in China; its branches, which ſhoot up vertically, grow from the trunk, only at a certain height, and terminate in a buſh, or tufted top. The Chineſe conſider its wood as incorruptible.—*When we are deſirous*, ſay they, *of erecting an edifice to laſt for ever, we muſt employ only the nan-mou.* Great uſe, therefore, is made of this wood in building the emperor's palaces, where all the pillars, beams and doors, are made of it.

THE TSE-TAN, OR ROSE-WOOD.

THIS tree furniſhes the moſt beautiful and valuable wood that is uſed by the Chineſe artiſts. It is of a black colour inclining towards red, ſtriped and variegated with delicate veins, which have the appearance of painting. It is employed for making tables, chairs, and other pieces of furniture, which are in greater requeſt, and coſt much dearer, than thoſe that are varniſhed.

THE TCHANG, OR CAMPHIRE-TREE.

THE valuable tree from which camphire is procured, is alſo a production of China. We are aſſured, that ſome of them are found which are above an hundred cubits in height, and ſo thick, that twenty perſons cannot encloſe them. The trunks of theſe trees, when old, emit ſparks of fire; but their flame is ſo ſubtle, that there is no danger to be apprehended from it; it does not even injure the hair of thoſe who are near it. Common camphire coſts only a penny the ounce at Pe-king; but it is inferior to that of *Borneo*, in the judgment even of the Chineſe.

The manner in which ſome authors have ſpoken of Camphire, gives us reaſon to con-

clude, that they have been entirely ignorant of the proceſs employed to obtain this ſalutary gum. The camphire does not drop to the earth, like the gums of certain reſinous trees, which are preſerved by diſcharging that part of their ſubſtance which is too oily; neither does it diſtil from the top to the bottom of the tree, through an inciſion made in it. The Chineſe would practiſe this method, could it be employed with ſucceſs; for it is very common in China, to make ſuch kind of inciſions in reſinous trees. The method uſed by the Chineſe for obtaining camphire, is as follows.—They take ſome branches freſh from the *tchang*, chop them very ſmall, and lay them to ſteep in ſpring water for three days and three nights. After they have been ſoaked in this manner, they are put into a kettle, where they are boiled for a certain time, during which they keep continually ſtirring them with a ſtick made of willow. When they perceive that the ſap of theſe ſmall chips adheres ſufficiently to the ſtick, in the form of white froſt, they ſtrain the whole, taking care to throw away the dregs and refuſe. This juice is afterwards poured gently into a new earthen baſon well varniſhed, in which it is ſuffered to remain one night.

Next

Next morning, it is found coagulated, and formed into a ſolid maſs. To purify this firſt preparation, they procure ſome earth from an old earthen wall, which, when pounded and reduced to a very fine powder, they put into the bottom of a baſon made of red copper; over this layer of earth, they ſpread a layer of camphire, and continue thus until they have laid four ſtrata. The laſt, which is of very fine earth, they cover up with the leaves of the plant *po-ho*, or penny-royal, and over the whole, place another baſon, which they join very cloſely to the former, by means of a kind of red earth, that cements their brims together. The baſon, thus prepared, is put over a fire, which muſt be managed ſo as to keep up an equal heat: experience teaches them to obſerve the proper degree.—But, above all, they muſt be very attentive, leſt the plaſter of fat earth which keeps the baſons together, ſhould crack or fall off, otherwiſe the ſpirituous parts would evaporate, and ruin the whole proceſs. When the baſons have been expoſed to the neceſſary heat, they are taken off and left to cool; after which, they are ſeparated, and the ſublimated camphire is found adhering to the cover. If this operation be repeated two or three times, the camphire is found

found purer, and in larger pieces. Whenever it is neceſſary to uſe any quantity of this ſubſtance, it is put between two earthen veſſels, the edges of which are ſurrounded with ſeveral bands of wet paper. Theſe veſſels are kept for about an hour over an equal and moderate fire; and when they are cool, the camphire is found in its utmoſt perfection, and ready for uſe.

This method of procuring camphire, even from the heart of the tree, may be practiſed in all ſeaſons of the year, which would not be the caſe, were it extracted like other reſinous ſubſtances, that only flow during a certain ſhort ſpace of time. Beſides, by lopping the branches of the camphire-tree, leſs hurt is done to it, than by making inciſions, which are always hazardous.

THE SIANG.

THE *ſiang* grows to the height of our cheſtnut-tree, and bears a fruit which ſerves the Chineſe dyers as a ſubſtitute for the gall-nut. It is incloſed in a double huſk, and is of the ſize of a cheſtnut, which it alſo reſembles in colour. The exterior huſk is that which is uſed properly for dying. Hogs feed upon this fruit, although it has a diſagreeable taſte. Even the moun-

mountaineers of China aſſure us, that (after they have peeled off its interior rind by means of warm water, and boiled it in other water, to which vinegar is added) they can eat it with pleaſure. The *ſiang* grows, with little culture, to the north of *Pe-king*, and in the province of *Tche-kiang*: perhaps it would thrive equally in the barren and mountainous regions of Europe.

THE LO-YA-SONG.

THIS name is given to a kind of pine, which is found near *Keou-ouai*, beyond the great wall. Its trunk, branches, leaves and fruit, exactly reſemble thoſe of our common pines; but it is diſtinguiſhed by ſeveral ſingularities: all its leaves fall in autumn; its wood is exceedingly hard, and fit for various purpoſes; but the ſap it contains is poiſonous. Thoſe who are employed in cutting this tree, muſt take great care that no drops ſpurt out on the ſkin; for it raiſes bliſters and pimples which cannot eaſily be cured. If its root, which is of a reddiſh colour, be put into the earth, or in water, it ſoon petrifies; it is then uſed for ſharpening the fineſt and beſt-tempered tools. This petrification changes its figure ſo little, that it cannot

be perceived, unleſs one looks at it very cloſely; but its weight is conſiderably augmented.

THE LUNG-JU-SHU.

THE trunk of this tree is equal in thickneſs to thoſe of our large plum-trees, and divides itſelf into two or three principal branches, which are ſubdivided into others, that are much ſmaller. Its bark is of a reddiſh gray colour, and ſpotted like that of hazel. The extremities of its branches are knotty, very unequal, and full of pith. The trunk of this tree furniſhes planks, which are employed for making different pieces of furniture. The fruit, which reſemble our cherries before they are ripe, grow from long, green and fibrous pedicles. The ſkin of this fruit is very hard; it is ſpeckled in ſome places with ſmall red ſpots, and contains a greeniſh ſubſtance, which, by maturity, is reduced to a kind of jelly. The Chineſe rub their hands with it in winter, to prevent chilblains.

THE TCHA-KE.

THIS tree, which has no bark on its trunk or branches, grows on the northern coaſts. If it be thrown into the fire, even when green, it burns as readily as the drieſt wood. If it be made

made into charcoal, it kindles very eaſily, produces a ſtrong heat, without ſmell or ſmoke, and laſts much longer than any other kind.

THE TCHU-KOU.

THIS tree is ſo much the more valuable to the Chineſe, as its inner rind furniſhes them with the greater part of the paper which they conſume. When its branches are broken, the bark peels off in the form of long ribands. Were we to determine the ſpecies to which this tree belongs, by its leaves, we ſhould claſs it with the wild mulberry-tree; but, by its fruit, it has more reſemblance to the fig-tree. This fruit adheres to the branches, without any ſtalk, and when pulled before its maturity, appears, like the fig, to be full of milk. The great affinity it has, in many reſpects, to the fig and mulberry tree, induce us to believe it to be a kind of ſycamore. This tree grows on the mountains, and in a rocky ſoil. The Chineſe Herbal gives the following account of the manner in which it ought to be planted, in order to obtain moſt plants, and of the beſt quality.—'At the vernal equinox, take the ſeeds of this 'tree, and, after having waſhed them, mix 'them with ſeſamum, and throw them into the 'earth

'earth at random. The ſeſamum will ſpring 'up with the firſt ſhoots of the *tchu-kou*; but 'great care muſt be taken, not to crop the plant 'either in winter or autumn: you muſt wait 'till the ſpring following. You muſt then 'ſet fire to the field; and the ſame year, you 'will ſee the plants of the *tchu-kou* ſhoot up 'with great vigour. At the end of three years, 'they will be fit to be cut, and their bark will 'be proper for making paper.'

THE KIN-KOUANG-TSÉE, OR SOUR JUJUBE.

THIS is a large tree, the leaves of which are long and ſharp-pointed. Its flowers have a greeniſh tint; and the fruit it produces reſemble large jujubes: on account of their beautiful yellow colour, they are called *golden jujubes*. Theſe fruit, when dried, retain a ſouriſh taſte; and their golden colour changes to a delicate red. Their ſtone is hard, and ſhaped like a heart, as well as the kernel which they contain. Theſe ſtones were formerly uſed by the ſuperſtitious votaries of idols, for making chaplets, on which ſeveral figures were engraven. It is ſaid, that this tree was brought originally from Bengal, and that great difficulty was found at

firſt to rear it in China; but it is ſo naturalized at preſent, that it riſes to the height of the talleſt fruit-trees. Its wood, which is hard and of a very fine grain, is much uſed for different kinds of works.

THE TSE-SONG-YUEN-PE, OR JUNIPER CYPRESS.

THIS is one of the ſingularities of nature. It partakes of the properties both of the juniper and of the cypreſs-tree. Its trunk is about half a foot in diameter, and ſhoots out, almoſt where it ſprings from the earth, a great number of branches, which extend on all ſides, and are divided into ſeveral others, that form a top extremely thick and buſhy. All theſe branches are loaded with leaves; ſome of which reſemble thoſe of the cypreſs; others, thoſe of the juniper: the latter are long, narrow and prickly, and are ranged along the branches in rows of four, five, and ſometimes ſix each; whence it happens, that, when the branches are viewed lengthwiſe, the leaves appear like ſtars, having four, five or ſix rays, the leaf neareſt the eye exactly covering that which is next to it, and leaving the intervals between the rows perfectly open. The ſmall branches, or twigs, which are covered with

with theſe juniper leaves, are generally found below the principal boughs; and the branches that ſhoot out from the upper part of the ſame boughs, bear cypreſs leaves. There are found whole branches which reſemble thoſe of the cypreſs; and there are others, that, in like manner, have an affinity to the juniper alone; there are ſome, alſo, which partake of the nature of both; and, laſtly, there are others, that bear only a few cypreſs leaves, grafted, as it were, on the end of a juniper branch, or a ſmall juniper twig is ſometimes ſeen ſpringing from a cypreſs bough. When the tree is young, all its leaves reſemble thoſe of the juniper; but when it is old, they change into thoſe of the cypreſs.

The bark of this tree is very rough and unequal, and of a grayiſh brown colour inclining to red. Its wood is of a reddiſh white, like the juniper; but it is of a reſinous nature. The leaves ſmell like cypreſs, and have ſomething of an aromatic flavour to the taſte: they are ſharp and bitter. This tree bears a ſmall, round, green fruit, a little larger than that of the juniper: it contains two reddiſh grains, ſhaped like a heart, which are as hard as a grape-ſtone.

THE

THE BAMBOO.

THE *bamboo* is a kind of reed, which grows to the height and ſize of large trees. Its leaves are long, and bend backwards towards the points. Although the trunk is hollow, and divided at certain ſpaces by knots, it is very ſtrong, and capable of ſuſtaining an enormous weight. Bamboo-reeds are employed for numberleſs purpoſes. They are uſed as natural pipes to convey and diſtribute water; when ſplit lengthwiſe and divided into thin ſlips, they are woven into mats, trunks, and various other works; paper is alſo made of a certain paſte procured from them after they have been bruiſed and ſteeped in water. Although the *bamboo* grows in all the provinces of China, it is, however, more abundant in the province of *Tchekiang*, where whole foreſts are found of it.

THE ACACIA.

THE *acacia*, which was brought from America to France about the end of the laſt century, is common in China. The Chineſe authors pretend, that the ſeeds extracted from its pods are employed with ſucceſs in medicine. 'The

'ſeeds

'ſeeds of this tree,' ſay they, 'muſt be put 'into ox-gall about the beginning of winter, 'in ſuch manner, that they may be entirely 'covered; dry the whole for a hundred days 'in the ſhade; and ſwallow one of theſe grains 'daily, after meat.' From this remedy, they promiſe wonderful effects, and aſſure us, in particular, that the continual uſe of it amends the ſight, cures the piles, and changes gray hairs into black. Another property of the *acacia*, is, that it furniſhes flowers which tinge paper, or ſilk, with three different ſhades of yellow. They are much uſed by the Chineſe dyers. The Chineſe Herbal recommends the following method of cultivating this tree to thoſe who wiſh it to thrive and grow ſpeedily.—'When 'you have collected,' ſays the author, 'the 'ſeeds of *acacia*, dry them in the ſun, and, a 'little before the ſummer ſolſtice, throw them 'into water. When they begin to grow, ſow 'them in rich earth, mixing with them a ſmall 'quantity of hemp-ſeed. Each of theſe ſeeds 'will ſpring up; but the hemp muſt be cut at 'its proper ſeaſon, and the young *acacias* tied 'to ſmall props, to ſupport them. Next year, 'ſow hemp; and repeat the ſame operation 'the third, in order that the hemp may pre-

'ſerve

'ſerve theſe delicate plants from the injuries 'of the air and weather. When the young 'plants appear to be ſtrong and vigorous, let 'them be tranſplanted, and they will become 'beautiful trees.'

THE TEA-PLANT.

AMONG the aromatic ſhrubs of China, that which furniſhes tea holds the firſt rank. It is not known by this name in the country; it is called *tcha*, and (by corruption, in ſome of the maritime provinces) *tha*, from which is derived our word *tea*.

Father le Comte, in his Memoirs, has given us a very accurate deſcription of this ſhrub.—'Tea,' ſays he, 'grows in the valleys, and at 'the bottoms of the mountains. Rocky ground 'produces the beſt; and that which is planted 'in a light ſoil is next in quality. The worſt 'is found in earth of a yellow colour; but, in 'whatever place it is cultivated, care muſt be 'taken to expoſe it to the ſouth: it then ac-'quires more vigour, and bears three years 'after it has been planted. The root of the 'ſhrub is like that of the peach-tree; and its 'flowers reſemble the white wild roſe. When 'I entered the province of Fo-kien, I was 'ſhewn

'ſhewn, for the firſt time, the tea-plant, upon
'the declivity of a little hill. It was only about
'five or ſix feet in height. Several branches
'joined together, and ſeparated towards their
'upper extremities, formed a tufted top, almoſt
'like that of our myrtle in Europe. The trunk,
'though to appearance dry, bore branches that
'were covered with beautiful green leaves.
'Theſe leaves were narrow and tapering to-
'wards the points, about an inch and a half
'in length, and indented round the edges.
'The oldeſt, which appeared of a whitiſh co-
'lour below, were brittle, hard and bitter. The
'young ones, on the contrary, were ſoft and
'pliable, of a reddiſh tint, ſmooth, tranſparent,
'and very agreeable to the taſte, eſpecially after
'they had been chewed for ſome time. As it
'was then in September, I found on them
'three kinds of fruit. On the young and tender
'branches, I obſerved ſmall ſoft berries, of a
'green colour, and filled with very ſmall yel-
'low grains. On the reſt of the branches, the
'fruit were as large as beans, but of different
'ſhapes; ſome of them were round, and con-
'tained a pea; others were long, and incloſed
'two; and ſeveral were triangular, and con-
'tained three. The outer rind which incloſes

'this

'this fruit, or rather ſeed, is green, ſmooth,
'and very thick. Under the ſecond, which is
'white and thinner, is a third pellicle, exceed-
'ingly fine, that covers a kind of nut adhering
'to the rind by a ſmall fibre, from which it
'derives its nouriſhment. When this fruit is
'young, its taſte is ſomewhat bitteriſh; but,
'two or three days after it has been gathered,
'it lengthens, changes to a yellow colour, ap-
'pears dry and ſhrivelled like an old filbert,
'and becomes very oily and bitter. I found
'alſo upon theſe trees a third kind of old and
'hard fruit, the black exterior rind of which,
'being half open, diſcovered within, a hard,
'brittle huſk, exactly like that of a cheſtnut;
'but it was ſo flatted and dried, that, after I
'had broken it, I could ſcarcely diſcover any
'veſtige of fruit. In ſome of them, I found this
'fruit reduced to powder; and in others, I ob-
'ſerved a very ſmall nut, perfectly dry, and
'half covered with its firſt pellicle. Among
'theſe fruits were a great number called female
'fruits, which had no germ. Thoſe that have
'a germ, if they are ſown, will produce trees;
'but the Chineſe generally make uſe of ſlips
'for raiſing plants. That I might be better ac-
'quainted with the nature of this tree, I had

'the curioſity to taſte the bark of the trunk and 'branches; I alſo chewed the wood and fibres, 'both of which appeared to have no bitterneſs, 'and even, after a conſiderable time, I only 'perceived a taſte ſomewhat like liquorice, but 'very faint.'

The Chineſe diſtinguiſh ſeveral kinds of tea, which may be reduced to the four following; the *Song-lo tcha*, the *Vou-y tcha*, the *Lou-ngan tcha*, and the *Pou-eul tcha*.

The firſt takes its name from the mountain *Song-lo*, ſituated in the province of *Kiang-nan*, under thirty degrees of north latitude. This mountain is not very extenſive; but it is entirely covered with theſe ſhrubs, which are alſo cultivated at the bottoms of the neighbouring mountains. The *Song-lo* is the ſame which we call *green tea*. It is cultivated almoſt like vines, and is cropped at a certain height, to prevent it from growing. This ſhrub muſt be renewed every four or five years, becauſe, after that period, its leaves harden and become ſour. The flower which it bears is white, and ſhaped like a ſmall roſe compoſed of five leaves. The *Song-lo tcha* may be kept for ſeveral years, and is uſed, with great ſucceſs, as a remedy for various diſtempers.

The

The Chineſe of the province of *Kiang-nan* are the only people who crop the tea-ſhrub; for every where elſe it is ſuffered to grow to its natural ſize, which ſometimes extends to ten or twelve feet. When the tree is very young, they take care alſo to incline and bend down its branches, that they may collect its leaves afterwards with greater eaſe. This ſhrub grows often on the rugged backs of ſteep mountains, acceſs to which is dangerous, and ſometimes impracticable. The Chineſe, in order to come at the leaves, make uſe of a ſingular ſtratagem. Theſe ſteep places are generally frequented by great numbers of monkeys, which, being irritated and provoked, to revenge themſelves, tear off the branches, and ſhower them down upon thoſe who have inſulted them. The Chineſe immediately collect theſe branches, and ſtrip them of their leaves.

The *Vou-y-tcha*, which is known in Europe by the name of *bohea*, grows in the province of Fo-kien, and takes its name alſo from a mountain, called *Vou-y*, ſituated in the diſtrict of *Kien-ning-fou*. On this mountain, which is one of the moſt celebrated in the province, is ſeen a great number of pleaſure-houſes, temples and hermitages belonging to the bonzes of the

ſect of *Tao-kia*, who draw hither a prodigious concourſe of people. Theſe cunning prieſts, to make the vulgar believe that this mountain is the reſidence of the immortals, have artfully placed, in clefts of the rocks, and on inacceſſible eminences, barks, chariots, and other things of the ſame kind. Theſe ornaments, as whimſical as extraordinary, ſtrike the minds of the credulous people, who imagine that ſuch decorations can only be the work of ſome ſupernatural power.

The *Vou-y tcha* is the tea moſt eſteemed univerſally throughout the empire. It agrees better with the ſtomach, is lighter, ſweeter, and more delicate to the taſte than the *Song-lo*. It is even ſaid to have the property of purifying the blood, and of recruiting the ſtrength of thoſe who are debilitated. It differs from the *Song-lo tcha* in the form and colour of its leaves, which are ſhorter, rounder and blacker, and which communicate a yellow colour to water, without any harſhneſs. The leaves of the other are longer and ſharper; an infuſion of them renders water green; and experience plainly ſhews that they are of a corroſive nature.

From theſe two firſt kinds of tea, three others are compoſed, the difference of which reſults

from the choice of the leaves, and the time when they are gathered. That which contains only the freſh and tender leaves of young trees, is called *mao tcha*, or *imperial tea*. This is the moſt delicate, and is that which is tranſported to court for the uſe of the emperor. Although it is ſeldom ever diſtributed but in preſents, it may ſometimes be bought on the ſpot where it grows for twenty-pence or two ſhillings the pound.

The ſecond ſort is compoſed of older leaves. It is what is ſold under the name of *good Vou-y tcha*. The reſt of the leaves, that are ſuffered to remain on the tree until they grow larger, form the third kind, which is ſold to the common people at a very cheap rate.

The flowers of this ſhrub alſo furniſh another kind of tea; but thoſe who are deſirous of procuring it, muſt beſpeak it, and pay an exorbitant price for it.

The *Lou-ngan tcha*, which is the third kind of tea we have mentioned, grows in the neighbourhood of the city of *Lou-ngan-tcheou*. It differs in nothing from the *Song-lo*, either in the configuration of its leaves, or the manner in which it is cultivated; but it has none of its noxious qualities; it is neither ſo heating, nor

is it ſo harſh and corroſive—properties which reſult, no doubt, from the difference of the ſoils in which they grow.

The fourth kind is procured from a village named *Pou-eul*, ſituated in the province of *Yun-nan*, on the frontiers of the kingdoms of *Pegu*, *Ava*, *Laos* and *Tong-king*. This village is become conſiderable by its commerce: people reſort to it from all parts; but the entrance of it is forbidden to ſtrangers, who are permitted to approach no nearer than the bottoms of the mountains, to receive the quantity of tea which they want. The trees that produce this tea are tall and buſhy; they are planted irregularly, and grow without any cultivation. Their leaves are longer and thicker than thoſe of the *Song-lo tcha* and *Vou-y tcha*; they are rolled up in the ſame manner as we roll up our tobacco, and formed into maſſes, which are ſold at a dear rate. This kind of tea is much uſed in the provinces of *Yun-nan* and *Koei-tcheou*. It has nothing harſh; but it has not that agreeable taſte and flavour which diſtinguiſh other kinds: when infuſed, it tinges water with a reddiſh colour.

The *kaiel tcha* is a kind of tea uſed by the Mogul Tartars. It is only the refuſe of the leaves of all the different teas which have been

ſuffered

ſuffered to grow hard, and which are mixed indiſcriminately. Theſe people, who feed on raw fleſh, are ſubject to continual indigeſtions whenever they give over the uſe of tea: on that account, they tranſport great quantities of it from China; and, in exchange, furniſh the emperor with all the horſes neceſſary for his cavalry.

We muſt not confound with real tea every thing that the Chineſe call *tcha*. What is ſold in the province of *Chang-tong* as a delicate tea, is properly but a kind of moſs, which grows on the rocks in the neighbourhood of the ſmall city of *Mang-ing-hien*. A like kind of tea is diſtributed in ſome of the other northern provinces, which is not compoſed of real leaves, although the merchants vend it under the name of *tcha-yé*, *tea-leaves*.

If this delicious commodity is adulterated even in China, can we flatter ourſelves, that the tea we have in Europe is pure and without mixture? Perhaps we taſte nothing elſe, like many of the Chineſe, but moſs from the rocks of *Mang-ing-hien*.

When the tea leaves have been collected, they are expoſed to the ſteam of boiling water; after which, they are put upon plates of copper, and

held over the fire until they become dry, and ſhrivelled, and appear ſuch as we have them in Europe.

According to the teſtimony of Kœmpfer, tea is prepared in the ſame manner in the iſles of Japan. 'There are to be ſeen there,' ſays this traveller, 'public buildings erected for the 'purpoſe of preparing the freſh-gathered tea. 'Every private perſon who has not ſuitable 'conveniences, or who is unacquainted with 'the operation, may carry his leaves thither as 'they dry. Theſe buildings contain a great 'number of ſmall ſtoves raiſed about three feet 'high, each of which has a broad plate of iron 'fixed over its mouth. The workmen are ſeated 'round a large table covered with mats, and 'are employed in rolling the tea-leaves which 'are ſpread out upon them. When the iron 'plates are heated to a certain degree by the 'fire, they cover them with a few pounds of 'freſh-gathered leaves, which, being green and 'full of ſap, crackle as ſoon as they touch the 'plate. It is then the buſineſs of the workman 'to ſtir them with his naked hands, as quickly 'as poſſible, until they become ſo warm, that 'he cannot eaſily endure the heat. He then 'takes off the leaves with a kind of ſhovel, and

'lays

'lays them upon mats. The people who are em-
'ployed in mixing them, take a ſmall quantity
'at a time, roll them in their hands always in
'the ſame direction, while others keep conti-
'nually ſtirring them, in order that they may
'cool ſooner, and preſerve their ſhrivelled
'figure the longer. This proceſs is repeated
'two or three times, and even oftener, before
'the tea is depoſited in the warehouſes. Theſe
'precautions are neceſſary to extract all the
'moiſture from the leaves.'

The people in the country beſtow much leſs labour on the preparation of their tea. They are contented with drying the leaves in earthen veſſels, which are held over the fire. This operation, being much ſimpler, is attended with leſs trouble and expence, and enables them to ſell their tea at a much lower price.

Common tea is preſerved in narrow-mouthed earthen veſſels; but that uſed by the emperor and grandees is incloſed in porcelain vaſes, or in leaden and tin caniſters covered with fine mats made of bamboo.

The Chineſe and people of Japan generally keep their tea a year before they uſe it, becauſe, as they pretend, when quite new, it poſſeſſes a narcotic quality which hurts the brain.

The

The Chineſe pour warm water over their tea, and leave it to infuſe, as we do in Europe; but they drink it without any mixture, and even without ſugar. The people of Japan reduce theirs to a fine powder, which they dilute with warm water, until it has acquired the conſiſtence of thin ſoup. Their manner of ſerving tea is as follows. They place before the company the tea equipage, and the box in which this powder is contained; they fill the cups with warm water; and, taking from the box as much powder as the point of a knife can contain, throw it into each of the cups, and ſtir it with a tooth-pick until the liquor begins to foam; it is then preſented to the company, who ſip it while it is warm. According to F. du Halde, this method is not peculiar to the Japaneſe; it is alſo uſed in ſome of the provinces of China.

Kien-long, the preſent emperor of China, in a little poem which he compoſed in praiſe of tea, thus deſcribes the manner of preparing it.—'Put,' ſays he, 'on a moderate fire, a three-'legged veſſel, the form and colour of which 'beſpeak long ſervices; fill it with limpid water 'procured from melted ſnow, boil it to that 'degree which is neceſſary to whiten fiſh or

'redden

'redden crabs, and immediately pour it over 'the tender leaves of choice tea put into a cup 'made of the earth *yué*. Leave it at reſt, until 'the vapours, which at firſt riſe in abundance, 'form thick clouds, afterwards gradually diſ-'perſe, at length vaniſh, and leave only ſome 'light exhalations floating on the ſurface; 'then, at leiſure, ſip this delicious liquor. It 'will effectually diſpel thoſe five cauſes of in-'quietude that generally aſſail us, and diſturb 'our repoſe. We may taſte, we may feel, but 'we cannot expreſs, the ſoft tranquillity occa-'ſioned by a liquor prepared in this manner.'

The iſles of Japan produce alſo abundance of tea. Kœmpfer, in his relation, gives an account of the different ſeaſons in which the people of theſe iſlands collect tea. The firſt begins about the middle of the new moon which precedes the vernal equinox; that is, the firſt month of the Japaneſe year, and falls about the end of our February, or commencement of March. The leaves gathered at this time are called *ficki-tſiaa*, or *tea in powder*, becauſe it is pulverized. Theſe young and tender leaves are only three or four days old when they are gathered; and, as they are exceedingly dear, they are generally re-ſerved for the great people and princes. This

is

is the imperial tea of the Japaneſe. The labourers employed in collecting it, do not pull the leaves by handfuls, but pick them one by one, and take every precaution, that they may not break them. However long and tedious this labour may appear, they gather from four to ten or fifteen pounds a day.

The ſecond crop is collected in the ſecond Japaneſe month, about the end of March or beginning of April. At this ſeaſon, ſome of the leaves are yet in their growth, and others have attained to perfection. This difference, however, does not prevent them from being all gathered indiſcriminately. They are afterwards picked and aſſorted into different parcels, according to their age and ſize. The youngeſt, which are carefully ſeparated from the reſt, are often ſold for leaves of the firſt crop, or for imperial tea. Tea gathered at this ſeaſon is called *Too-tſiaa*, or *Chineſe tea*, becauſe the people of Japan infuſe it, and drink it after the Chineſe manner.

The third and laſt crop of tea is gathered in the third Japaneſe month; that is to ſay, about our June. The leaves are then very numerous and thick, and have acquired their full growth. This kind of tea, which is called *Ben-tſiaa*, is the

the coarſeſt of all, and is reſerved for the common people. Some of the Japaneſe collect their tea only at two ſeaſons of the year, which correſpond to the ſecond and third, already mentioned; others confine themſelves to one general gathering of their crop, towards the month of June: however, they always form afterwards different aſſortments of their leaves.

The fineſt and moſt celebrated tea of Japan is that which grows near *Ud-ſi*, a ſmall village ſituated cloſe to the ſea, and not far diſtant from *Meaco*. In the diſtrict of this village is a delightful mountain, having the ſame name; the climate of which is ſaid to be extremely favourable to the culture of tea; it is therefore incloſed by a hedge, and ſurrounded with wide ditches, which prevent all acceſs to it. The tea-ſhrubs that grow on this mountain are planted in regular order, and are divided by different avenues and alleys.

The care of this place is entruſted to people who are ordered to guard the leaves from duſt, and to defend them from the inclemency of the weather. The labourers who are appointed to collect the tea, abſtain from every kind of groſs food for ſome weeks before they begin, that their breath and perſpiration may not in the leaſt

leaſt injure the leaves. They gather them with the moſt ſcrupulous nicety, and never touch them but with very fine gloves. When this choice tea has undergone the proceſs neceſſary for its preparation, it is eſcorted by the ſuper-intendant of the mountain, and a ſtrong guard, to the emperor's court, and reſerved for the uſe of the imperial family.

Several reſearches have been made in Europe, to diſcover the real tea-plant, or, at leaſt, one which might be ſubſtituted for it. Simon Pauli, a phyſician and botaniſt, of Copenhagen, is the firſt who pretended to have made this diſcovery. On opening ſome tea-leaves, he found ſuch a reſemblance in them to the Dutch myrtle, that he obſtinately maintained they were productions of the ſame kind; but ſome ſkilful botaniſts refuted this opinion. Father Labat afterwards imagined that he had diſcovered the real tea-plant in Martinico; he pretended alſo to have had ſome of the ſeeds of the Chineſe tea-plant, and that he raiſed it in America. But it appears, after all he has ſaid, that it was only a ſpecies of *lyſimachia*, or what is called Weſt-Indian tea. There have alſo been ſeveral other pretended diſcoveries of the oriental tea-plant; but the falſity of them has

been perceived when they were cloſely examined. Many European plants have been uſed as tea, on account of ſome reſemblance either in the ſhape of their leaves or in their taſte and flavour. Among theſe plants, two or three ſpecies of fluellin have been highly extolled; without ſpeaking of ſage, myrtle, betony, agrimony, ſweet briar, &c. but, whatever the virtues of theſe plants may be, the real Aſiatic tea is at preſent generally preferred to every thing that has as yet been ſubſtituted for it.

Several attempts have been made alſo to introduce the tea-ſhrub into Europe; but the greater part of them have not ſucceeded, either on account of the bad ſtate of the ſeed when procured, or becauſe proper precautions were not uſed to preſerve them long enough in their ſtate of vegetation. If theſe miſcarriages were owing to the former cauſe, any farther attempts that might be made to raiſe the tea-plant in Europe, would be loſt labour. It is therefore abſolutely neceſſary to procure ſeeds freſh and in good condition, and ſuch as are ripe and white, and capable of being preſerved by their interior moiſture. There are two methods of preſerving theſe ſeeds; the firſt is, to incloſe them in wax, after they have been dried in the ſun;

ſun; the ſecond is, to leave them in their huſks, and ſhut them up cloſely in a box made of tin: but neither of theſe methods has been attended with general ſucceſs, whatever care has been taken to obtain freſh ſeeds, or to preſerve them. The beſt method would be, to ſow freſh ſeeds in fine light earth, immediately on leaving Canton, and to cover them with wire, to ſecure them from rats and other animals that might attack them. The boxes ought not to be too much expoſed to the air, nor to that kind of dew which riſes from the ſea. The earth in the boxes muſt be neither hard nor dry, and ſhould from time to time be gently watered with freſh or rain water; and when the ſhoots begin to appear, they ought to be kept in a ſlight moiſture, and ſheltered from the ſun. The tea-plants to be found in England have been procured by theſe means only, and, though ſeveral of the young riſing ſhoots periſhed, the laſt method propoſed is probably that which may be followed with greateſt ſucceſs, to tranſport rare and curious plants from China. The young tea-plants which are cultivated in the gardens round London, thrive well in the greenhouſe during winter; and ſome of them ſtand that ſeaſon in the open air. Several bear leaves

from

from one to three inches in length, of a beautiful deep-green colour, and the young ſhoots are ſtrong and vigorous. The fineſt plant known in England was raiſed in Kew gardens; it was carried thither by Sir J. Ellis, who brought it from ſeed: but the plant at Sion, belonging to the duke of Northumberland, is the firſt that ever flowered in Europe. An accurate drawing was taken of it when in flower; to which a botanical deſcription was added. The engraver has perfectly ſucceeded in copying the original, which was in the poſſeſſion of the late Doctor Fothergill—a gentleman no leſs diſtinguiſhed for his knowledge in natural hiſtory, than for his zeal in promoting that ſcience.

In 1766, the Abbé *Gallois* cauſed a ſhrub to be tranſplanted to *Trianon*, under the name of the tea-plant; but, on cloſer examination, it was found to belong to the claſs of the *camellia Japonica*. France, however, can at preſent boaſt of poſſeſſing this valuable ſhrub. Mr. Gordon, an eminent nurſeryman of London, tranſmitted to the chevalier de *Janſſen* a tea plant, which could not have been entruſted to one worthier of poſſeſſing, or abler to cultivate it. This ſhrub is only a foot and a half in height, and its ſtalk is equal in ſize to the barrel of a gooſe's

quill. It reſembles a ſmall eunomius, except that its leaves have the dark-green colour of the thyme-laurel, or of a young privet.

As the tea ſhrub is cultivated only in China and Japan, we may reaſonably conclude, that it is indigenous to one of theſe countries, if not to both. It is not known what motive firſt induced the Chineſe and people of Japan to make uſe of infuſed tea; but it is probable, that their intention was to correct the bad qualities of their water, which is ſaid to be brackiſh, and ill-taſted in ſeveral provinces.

Doctor *Kalm*, in his Travels through North-America, atteſts the good effects of tea in like circumſtances: 'Tea,' ſays he, 'is held in dif-'ferent degrees of eſtimation among differ-'ent nations; but I am of opinion that we 'ſhould be much better, and find our purſes 'heavier, if we had neither tea nor coffee. I 'muſt, however, be impartial; and I cannot help 'ſaying, in praiſe of tea, that, if it is uſeful, it 'muſt certainly be in winter, in journies like 'mine acroſs a deſert country, where travellers 'cannot carry with them wine or other li-'quors, and where, in general, the water is not 'fit to be drunk, on account of the inſects with 'which it abounds. In like caſes, it is very

'agreeable

'agreeable when boiled and drunk with an in-
'fuſion of tea. I cannot ſufficiently extol the
'taſte it acquires by this preparation; it re-
'animates, beyond all expreſſion, the exhauſted
'traveller. This I myſelf have experienced, as
'well as many others who have traverſed the
'deſert foreſts of America: in ſo fatiguing
'journies, tea is as neceſſary as proviſions.'

The Dutch Eaſt-India company firſt introduced tea into Europe in the beginning of the laſt century; and the earls of Arlington and Oſſory imported a conſiderable quantity of it from Holland to England, about the year 1666: however, it is certain that, before this epocha, the uſe of tea was very common even in the coffee-houſes; for, in 1660, a duty of one halfpenny per gallon was laid on this liquor when made and ſold in public places.

In 1679, Cornelius Bontekoe, a Dutch phyſician, publiſhed a treatiſe, in the Dutch language, on tea, coffee and chocolate. He there appears a ſtrenuous advocate for tea. He is of opinion, that it cannot hurt the ſtomach, though drunk to exceſs, even to the quantity of two hundred diſhes a day. It is very probable that political intereſt influenced the doctor's aſſertion; for, as he was firſt phyſician to the

elector of Brandenbourg, and perhaps enjoyed conſiderable diſtinction, the praiſes he laviſhed on tea muſt certainly have extended the uſe of it. As the Dutch carried on a conſiderable trade with Japan at the time tea was introduced into Europe, it is probable that this branch of commerce was firſt eſtabliſhed by them: but, at preſent, China (and the province of Fo-kien in particular) is the general mart, where all nations go to furniſh themſelves with this commodity.

THE COTTON-TREE.

COTTON, which forms one of the moſt conſiderable branches of the commerce of China, is cultivated with ſucceſs in the ſouthern provinces. The very day even that the labourers have reaped their grain, they ſow cotton in the ſame field, after having turned up the earth ſlightly with a rake. When the rain or dew has moiſtened the ground, a ſhrub is ſeen inſenſibly ſpringing up, which riſes to the height of two feet. The flowers appear about the beginning or towards the middle of Auguſt; they are generally yellow; but ſometimes red. To the flower ſucceeds a button, which increaſes, in the form of a pod, till it acquires the ſize of a walnut.

walnut. The fortieth day after the flower has appeared, this pod burſts, divides itſelf into three parts, and diſcovers three or four ſmall cotton balls of a bright white colour, the figure of which is almoſt like that of thoſe produced by ſilk-worms. Theſe ſmall downy balls adhere to the bottom of the pod, which is half open, and contains ſeeds for the following year. As all theſe ſmall grains are ſtrongly attached to the filaments of the cotton, the Chineſe make uſe of a machine to ſeparate them. This machine is compoſed of two cylinders highly poliſhed, one of wood, and the other of iron, about a foot in length, and an inch in diameter, placed together in ſuch a manner, that there is no vacuum between them. With one hand they put the firſt in motion, and do the ſame to the ſecond by the foot; with the other hand they apply the cotton, which is drawn in between them by their motion, and paſſes to the other ſide, while the grains that are left behind, quite bare, fall to the ground. When the cotton has been thus freed from its ſeeds, it is carded and ſpun, and afterwards made into cloth.

THE KOU-CHU.

THE ſhrub called *kou-chu* bears a great reſemblance to the fig-tree, both in the make of its branches, and the form of its leaves. From its root ſeveral twigs or ſhoots generally ſpring up, which form a kind of buſh; but ſometimes it conſiſts of only one ſhoot. The wood of the branches of the *kou-chu* is ſoft and ſpongy, and covered with bark like that of the fig-tree. Its leaves are deeply indented, and their colour and the texture of their fibres are exactly the ſame as thoſe of the fig-tree; but they are larger and thicker, and much rougher to the touch.

This tree yields a kind of milky juice, which the Chineſe uſe for laying on gold-leaf in gilding. They make one or more inciſions in the trunk, into which they inſert the edges of a ſhell, or ſomething elſe of the ſame kind, to receive the ſap. When they have extracted a ſufficiency, they uſe it with a ſmall bruſh, and delineate whatever figures they intend for the decoration of their work. They then lay on the gold-leaf, which is ſo ſtrongly attracted by this liquor, that it never comes off.

THE

THE TONG-TSAO.

STRANGERS who viſit China are generally ſtruck with the beauty of the artificial flowers made by the Chineſe, and which at firſt ſight appear to be natural: but if the Chineſe ſurpaſs European artiſts in theſe kinds of ſmall works, they are more indebted for their ſuperiority to the materials they employ, than to their induſtry. Neither ſilk, cotton, nor any kind of paper or cloth, is employed in the compoſition of theſe flowers. The thin, tranſparent ſubſtance of which their leaves are formed, is the pith of a certain ſhrub, called by the Chineſe *tong-tſao*. It is a kind of cane or bamboo, much reſembling our elder-tree; but its pith is whiter, cloſer and leſs ſpongy.

The Chineſe Herbal ſays, that the *tong-tſao* grows in dark, ſhady places. Another author adds, that this reed riſes to the height of ſix feet; that its leaves reſemble thoſe of the nymphæa, or water-lily; but that they are thicker. Its trunk is divided, like the bamboo, by knots, between which are comprehended ſeveral pipes, each about a foot and a half long. Theſe pipes are generally larger towards the root of the plant.

This ſhrub is cut every year; and it ſhoots up a new ſtem the year following. When theſe pipes have been collected, they are tranſported in barks to *Kiang-nan*, where the pith is extracted, and prepared for the hands of the workman. When taken from the pipes it muſt be carefully preſerved from moiſture, by keeping it ſhut up in a dry place: without this precaution, it would be entirely uſeleſs.

The firſt operation conſiſts in reducing this pith to thin, delicate leaves. The piece of pith, which is larger or ſmaller, according to the ſize required in the leaves, is laid on a plate of copper, between two other very thin plates; and while the workman rolls it with one hand between theſe plates, with a knife like that uſed by ſhoe-makers for cutting their leather, which he holds in the other, he takes off a very fine paring, in the ſame manner as carpenters cut ſhavings from a ſmooth piece of wood with a plane. Theſe thin leaves of pith are formed into packets, and tranſported to Pe-king, for the uſe of thoſe who make artificial flowers. When the artiſts have occaſion to paint them, or to give them different forms, to prevent them from tearing, they dip them very ſoftly in water; it would even be ſufficient, before they are uſed,

uſed, to expoſe them for ſome time in a cold, moiſt place: by obſerving this precaution, there is no danger of their breaking or tearing.

There is another obſervation to be made, reſpecting the colours with which theſe delicate leaves are painted. The Chineſe workmen for this purpoſe employ only very ſoft colours, which have neither gum, mercury, ceruſe nor vitriol in their compoſition. Theſe colours are mixed with water, and muſt be very light. The artiſt gives the leaves the various figures requiſite, by preſſing them on the palm of his hand with particular inſtruments made for that uſe. He then puts together, with a ſmall pair of pincers, the different pieces of which the flower is to conſiſt, and joins them with glue made of *nomi*, which is a kind of rice, very thick, and well boiled. The hearts of ſome of theſe flowers, ſuch as roſes, are made of filaments of hemp painted to reſemble nature.

It is with the pith of this tree, that the Chineſe ſo perfectly imitate fruits, and the ſmall inſects that adhere to them, eſpecially butterflies. If, for example, they intend to imitate a peach, they begin by forming the ſkeleton of the fruit of ſmall bits of cane ſplit exceedingly thin. They then fill the hollow part with a

paſte

paſte compoſed of the ſaw-duſt of an old peach-tree, which communicates the ſmell and flavour of a peach to the fruit. After this, they give it a natural ſhape, and cover it with two or three leaves of the *tong-tſao*, which are painted with proper colours. Nature is ſo exactly copied in theſe artificial fruits, that, at firſt ſight, they deceive ſtrangers, and even the avidity of birds. The thin pellicles of the *tong-tſao* give to the ſhades of the fruit a freſhneſs and appearance of reality, that neither ſilk, nor the beſt-prepared wax, can ever be made to imitate.

The Chineſe artiſts ſucceed equally in making artificial butterflies, which have ſo great a reſemblance to nature, that they appear to be animated. They uſe only theſe thin leaves of pith, which they faſhion almoſt in the ſame manner as thoſe deſigned for flowers. The butterflies, which they are fondeſt of imitating, are of the ſpecies called in China *ye-fei—flying leaves*. There are few other kinds ſo beautiful and various in their colours.

BETEL AND TOBACCO.

THE Chineſe, in imitation of almoſt all other eaſtern nations, uſe the betel-leaf as a ſovereign remedy for thoſe diſorders which attack

tack the breaſt and ſtomach. The ſhrub which bears this leaf grows like ivy, and twiſts around other trees. Its leaves are long and ſharp-pointed, but broad towards the ſtalk, and of a pale-green colour. The Chineſe cover them with quicklime, and wrap them around the nut *areca*, which in ſhape greatly reſembles a nutmeg. They chew theſe leaves continually; and they pretend that they ſtrengthen the gums, comfort the brain, expel bile, nouriſh the glands of the throat, and ſerve as a preſervative againſt the aſthma—a diſeaſe which, from the heat of the climate, is very common in the ſouthern provinces. They carry betel and *areca* in boxes, and preſent it when they meet one another, in the ſame manner as we offer tobacco.

Although the uſe of the latter plant is not ſo extenſive in China as in Europe, this country produces it in great abundance. The Chineſe do not reduce their tobacco to powder, becauſe they only uſe it for ſmoking. They gather the leaves when they are very ripe, and card them almoſt in the ſame manner as wool. They afterwards put them below a preſs, where they ſqueeze them, as tanners ſqueeze thoſe remains of their bark which are formed into lumps for burning.

THE

THE BELVIDERE, OR CHENOPODIUM.

THE belvidere is a plant which ſeems to be much neglected in Europe, and to which our botaniſts have hitherto paid little attention: thoſe of China, however, do not think that it ought to be baniſhed from the tribe of uſeful plants. The following are the properties attributed to it in the Chineſe Herbal.—After having ſaid, that it is about the end of March, or beginning of April, that the belvidere ſprings up from the earth; that its ſuckers or ſhoots riſe to the height of eight or nine inches, in ſhape of a child's fiſt half ſhut; that it afterwards extends itſelf, and ſends forth a number of branches loaded with leaves like thoſe of flax; and that, as it grows, its branches arrange themſelves naturally in the form of a beautiful pyramid; it adds, that its leaves, yet tender, abound with juice, and have a very agreeable taſte; that it may be eaten as a ſallad with vinegar, to which a little ginger has been added; that, being prepared like other leguminous plants, and baked with meat, it gives it an agreeable and pleaſing flavour; that, when in its full beauty, its leaves become hard and unfit for the table; but that nouriſhment

is then found in its root, which ſerves as a reſource in times of famine and ſcarcity. When the belvidere has attained to its natural ſize, the Chineſe ſeparate its principal ſtalk from the reſt, and put it into a lye of aſhes, which cleans and ſoftens it, and frees it from all impurities of the bark. After this bath, it is expoſed to the ſun; and, when dry, it is baked and ſeaſoned. With regard to the root, which has ſomething of a violet-colour, they ſtrip off the ſkin by filaments, which may be boiled and eaten: but what is particularly ſought after is the root itſelf, of which, when reduced to powder, they collect only what remains in the bottom of the veſſel, and form it into ſmall loaves, that are baken by being held over the ſteam of boiling water. People of a delicate taſte will ſcarcely be tempted to admit this diſh at their tables; but is it not uſeful to point out to the poor peaſants, that, in caſes of neceſſity, they may always have recourſe, without danger, to this ruſtic food? In ſuch caſes, they will be indebted to the Chineſe for having made the firſt trial, which, for the moſt part, is dangerous.

The Chineſe Herbal cites the example of four mountaineers, who, having lived on nothing but the leaves, roots and ſtalks of the belvidere,

videre, with which their country abounded, had nevertheleſs enjoyed perfect health to a very great age. It relates alſo the converſation of two philoſophers, who, foreſeeing the approaching fall of a dynaſty, and, diſguſted with the tumult, reſtraint and dangers of the court, where they had paſſed part of their lives, exhorted one another to ſeek for a ſafe retreat.—'Let us 'employ our knowledge,' ſaid one of them, 'in making reflections upon the preſent ſtate 'of government; and our prudence, to ſecure 'ourſelves againſt the misfortunes which are 'ready to fall upon thoſe in place.'—'I am 'entirely of your mind,' ſaid the other, ſqueezing his hand; 'I intend to retire into my na-'tive country, where I ſhall live in repoſe, and 'have little intercourſe with men: the *belvi-'dere* will always ſupply me with food; and 'the great river *Kiang* with excellent water to 'drink.'

The Chineſe Herbal alſo ſays, that, to render the belvidere more fruitful and ſubſtantial, fire muſt be ſet to the mountains which are covered with it, becauſe its own aſhes are the beſt manure for the ground, and ſupply it with a nouriſhing moiſture.

ARTEMISIA,

ARTEMISIA, OR MUGWORT.

MUGWORT, which has been long known in China, is called there *y-tſao*, or the *phyſician's herb*. The Chineſe diſtinguiſh it into three kinds; common, thorny, and wild mugwort. Some botaniſts ſpeak of a fourth ſpecies, which is found on the higheſt mountains of the ſouthern provinces, and which grows only to the height of a foot in ſeveral years. It appears, that the chief properties of this plant are, that it exhales an agreeable odour, and enjoys a kind of immortality. It is put into vaſes, to ornament cabinets; and, when it has been well dried, it may be preſerved as long as artificial flowers.

Common mugwort grows in every province of China, as well as in all thoſe of France: but both ancient and modern authors agree in recommending, for medicinal purpoſes, only that of *Ki-tcheou* or *Ming-tcheou*. It is greatly to be wiſhed that our writers on botany, in imitation of the Chineſe, when they give us a liſt of plants, would alſo mention the places where the beſt are to be found. It is certain, that difference of ſoil and climate gives different degrees of ſtrength and virtue to plants; and this know-

knowledge is conſidered by the Chineſe as one of the moſt eſſential parts with which a phyſician ought to be acquainted. The leaves and ſeeds only of the mugwort are uſed in China; and the ſame virtues are attributed to the former, as in Europe, for female diſorders. The juice of this plant, when green, is uſed to ſtop ſpitting of blood; and the ſeeds are employed for the ſame purpoſe. The doſe of the latter is divided into two parts; one of which is reduced to aſhes, and put into water in which the other has been boiled. Theſe aſhes, it is ſaid, when taken as ſnuff, immediately ſtop bleedings of the noſe. The Chineſe preſcribe this plant alſo with ſucceſs for dyſenteries which proceed from weakneſs, and for pleuriſies, and diſorders of the ſtomach. An infuſion of the ſtalks and buttons of mugwort is recommended to old people, inſtead of tea.

Mugwort was formerly conſidered as a powerful preſervative againſt witchcraft. The ancient books relate, that, in the third century of the Chriſtian æra, it was cuſtomary for people to gather this plant before ſun-riſe, and to ſuſpend it afterwards over their doors. The poets of the ſeventh century mention this cuſtom, and deſcribe the manner in which the

ſtreets

ſtreets of the capital were ornamented with it on the fifth day of the fifth moon; that is to ſay, about Midſummer.

Prickly mugwort really bears prickles on the edges of its leaves. It grows on the mountains; but the ſofteſt and moſt eſteemed is gathered on thoſe which lie on both ſides of the great wall. Theſe leaves, when dried, are beaten with a wooden bat, until the ſoft part is entirely ſeparated from the fibres; and, after they have been dipped in water mixed with ſalt-petre, they are uſed for tinder: no other kind is known at Pe-king; and it is equal to that of Europe. It appears that the ancient Chineſe made uſe of the ſoft part of this plant for quilting, for making mattreſſes, and even for cloth. They alſo employed it for manufacturing a kind of paper.

Wild mugwort grows upon the mountains, and in the ſteepeſt places. Its leaves are more deeply indented than thoſe of the common kind; it is alſo ſofter, and of a more ſilky texture. The ancient Chineſe made great uſe of it in medicine. In all the northern provinces, the principal remedy for moſt diſeaſes conſiſted in making deep punctures in the body, upon which ſmall balls of the down of this plant

were burnt. Theſe punctures were made with needles of gold or ſteel, without drawing blood; and all the ſkill required in the phyſician, was to determine their number and depth, and where it was neceſſary to make them. They uſed this down, as we have ſaid, by way of tinder; but, inſtead of ſaltpetre, they ſubſtituted a preparation of ſulphur. It was neceſſary that the down of the mugwort ſhould be very old; and, as every kind of fire was not proper for lighting theſe ſalutary balls, they employed mirrors made of ice or metal. 'They cauſed 'the water to freeze,' ſays the ancient text, 'in a round convex veſſel; and the ice, being 'preſented to the ſun, collected its rays, and 'ſet fire to the down of the plant.' The literati are not at preſent agreed, whether the ſecret of curing diſeaſes by punctures be preſerved; but theſe downy balls are ſtill uſed inſtead of cupping-glaſſes, in apoplectic and lethargic caſes. Girdles made of this down are alſo recommended for the ſciatica; and thoſe afflicted with the rheumatiſm in their legs are adviſed to quilt their ſtockings with it. The mugwort deſtined for this purpoſe is gathered only in autumn; and care muſt be taken to pick that which has the ſhorteſt and ſofteſt down.

CHAP.

CHAP. VII.

FLOWERING-TREES.

THE OU-TONG-CHU.

AMONG the trees which nature ſeems to have deſtined for the ornamenting of gardens, we muſt diſtinguiſh that which the Chineſe call *Ou-tong-chu*. It is of a great ſize, and reſembles the ſycamore. Its leaves are large, and proceed from a ſtalk about a foot in length. This tree is ſo buſhy, and loaded with ſuch bunches of flowers, that it entirely excludes the rays of the ſun. Its fruit grows in a very extraordinary manner.—Towards the month of Auguſt, ſmall cluſters of leaves begin to ſhoot out from the extremities of the branches, which are entirely different from thoſe that cover the reſt of the tree; they are ſmaller, whiter and ſofter, and ſupply the place of flowers. On the edges of each of theſe leaves grow three or four ſmall grains, of the ſize of a pea. Theſe grains contain a white ſubſtance, the taſte of which greatly reſembles that of an unripe walnut.

THE MOLIEN.

THIS is another flowering tree, the branches of which are few in number, very ſlender, full of pith, and covered with red bark interſperſed with ſmall white ſpots. It bears few leaves; but they are large, and very broad at the lower extremity, and adhere to pedicles, which increaſe ſo much in ſize towards the bottom, that they ſeem to incloſe the branch. This tree blows in the month of December, and produces large flowers, formed of ſeven or eight ſharp-pointed oval leaves, from the extremities of which proceed long filaments. Some of the flowers of the molien are yellow, others red, and others white. All the leaves fall when the flowers appear, or when they are ready to blow.

THE LA-MOË.

THIS ſhrub pretty much reſembles our laurel, both in its form and ſize; but its branches are more extenſive, and its leaves are attached, two and two, to ſhort pedicles. The ſize of theſe leaves decreaſes in proportion to their diſtance from the extremities of the branches. This tree produces its flowers in winter; they

are

are yellow, and have an agreeable ſmell, reſembling that of roſes.

THE TCHA-HOA.

THE Chineſe diſtinguiſh four kinds of the tree which they call *tcha-hoa*. Its wood and foliage give it ſome reſemblance to the Spaniſh laurel. Its leaves, which grow in alternate rows along each ſide of its branches, do not drop in winter. They are of an oval figure, ſharp pointed, indented on the edges, and of a dark-green colour above, and yellowiſh below. The buds of the *tcha-hoa* are covered with a ſoft, white down; they blow in December, and produce double flowers, ſupported by a calix, and of a roſe colour. Theſe flowers have no pedicle, and adhere immediately to the branch. The ſecond kind of *tcha-hoa* is very lofty. Its leaves are round at the extremity; and its flowers are large and red. The flowers of the two other kinds are whitiſh, and ſmaller.

THE YU-LAN.

THIS tree, the moſt beautiful of thoſe that ornament the Chineſe gardens, riſes to the height of thirty, and ſometimes of forty feet. Its trunk, which is ſtraight, and well-proportioned,

has very few large branches, and ſcarcely any ſmall. Its leaves are of a beautiful green colour, but few in number: they never begin to ſhoot forth until the flowers are half blown. All its branches are crowned with flowers, the ſcent of which perfumes the air to a great diſtance around: they blow almoſt all at the ſame time; but they continue only a few days. The *yu-lan*, when in bloom, reſembles a walnut-tree, cropt like a pine, and having its branches ſtuck full of beautiful lilies. The flower (which conſiſts of five or ſix leaves, and even of eight, diſpoſed like thoſe of a roſe) is ſupported by a calix of four leaves, briſtly within, and terminating in a point. From the middle of the flower riſes a green, ſpongy piſtil, ſurrounded at its baſe by ſmall fibres, the tops of which are loaded with ſtamina. This flower produces an oblong fruit of a green colour, which reddens towards the end of ſummer. Its whole ſubſtance is fibrous, and almoſt as hard as wood.

The *yu-lan* is divided into ſeveral ſpecies; ſuch as double and ſingle; the *yu-lan* with white flowers, and that which produces flowers of a peach colour. The flowers of this tree are much more beautiful and in greater abundance when it is young; but it bears no fruit. When it is twenty

twenty years old, its flowers are ſmaller and fewer; but almoſt all of them produce fruit. The *yu-lan* requires no other culture than to be planted in a place ſheltered from the north winds, and to be watered in ſpring. It is raiſed in boxes, as orange-trees in France. When it has ſhed its leaves, the floriſts remove it to the green-houſe; and, by accelerating its vegetation by means of a ſtove, they procure flowers from it in the beginning of the year: it is then appropriated for ornamenting the interior apartments of the women. The governors of the ſouthern provinces ſend ſome of them every year to be preſented to the emperor.

THE AUTUMNAL HAI-TANG.

THIS beautiful ſhrub, originally brought from the bottom of the rocks which border the ſea-coaſt, has been cultivated in China for more than fourteen centuries. It is celebrated as often in the works of the Chineſe poets, as roſes and lilies are in thoſe of ours. Painters and embroiderers ornament almoſt all their works with its foliage and flowers. The ſtalk of the autumnal *hai-tang* is of a cylindric form, and ſhoots forth a number of branches of a purple tint towards their baſes, and full of knots, which

are alſo of a purple colour round the edges. It produces a number of ſhoots, the talleſt of which are about two feet and a half in height. Its leaves (which are much indented, of an oval form towards the ſtalk, pointed at their upper extremities, and full of ſmall prickles) grow almoſt always oppoſite one another on the branches, and at the ſame diſtance as the knots. Their colour above is a deep-green; that below is much lighter, and almoſt effaced by their fibres, which are large, and of a delicate purple: all theſe leaves together have a beautiful effect to the eye. The flowers grow in bunches at the extremities of the branches. Each flower is compoſed of four petals, two great and two ſmall, reſembling in colour the bloom of a peach-tree, and which have almoſt the ſame figure as the bloſſom of our cherry-trees. The two large are cemented one upon the other, in the form of a purſe; and when they blow, the two ſmall blow alſo in their turn; and then the whole four repreſent a croſs. The piſtil is compoſed of very bright yellow grains, which ſeparate gradually one from another by the lengthening of the filaments to which they adhere; they then open into little bells, and compoſe a ſmall yellow tuft, ſupported by a ſlender

ſtalk,

ſtalk, which riſes above the petals. The calix, which ſuſtains each of the flowers, is compoſed of two purple-coloured leaves, united in form of a purſe. In proportion as the flowers grow and increaſe in ſize, the two leaves of the calix open, become pale and dry, and drop off. The flowers, ſupported by ſmall ſtalks, ſeparate one from the other, and produce of themſelves other flowers, which riſe up from a new calix.

The autumnal *hai-tang* is propagated from ſeed, but with difficulty. It thrives beſt in a ſandy ſoil; dung or mould deſtroy it; and great care muſt be taken to refreſh it only with the pureſt water. As it cannot endure the ſun in any ſeaſon, it is always planted below walls that are expoſed to the north. It generally begins to flower about the end of Auguſt. After it has produced ſeed, all its branches are cut; and it commonly ſhoots forth new ones before the ſpring following; but it is neceſſary to heap up gravel and pieces of brick round its roots, to prevent them from rotting. Notwithſtanding all the care that is taken to cultivate this tree at Pe-king, it does not thrive ſo well there as in the ſouthern provinces. The ſmell of its leaves has an affinity both to that of the roſe

and the violet; but it is weaker, and never extends to any great diſtance.

THE MOU-TAN, OR PEONY-SHRUB.

THE mou-tan is a wild ſhrub improved by culture, and has been known in China for fourteen hundred years. It is called alſo *hoa-ouang*, or the *king of flowers*, and *peleang-kin (an hundred ounces of gold)*, in alluſion to the exceſſive price given formerly by ſome of the virtuoſi for certain ſpecies of this plant. A traveller, as is ſaid, having found a peony on a ſhrub in the mountains of *Ho-nan*, was ſo ſtruck with the novelty, that he thought it worthy of ornamenting a parterre. He tore up ſome of the roots, with the earth adhering to them, carried them home, and planted them in his garden. A bonze, who was ignorant of the origin of this peony ſhrub, imagined he could procure one like it by grafting. His attempt was attended with ſucceſs; and the peonies he raiſed were more beautiful than thoſe which had been brought from the mountains. This plant ſoon engaged the attention of all the floriſts; and, by careful and continual culture, it was brought to perfection. The infatuation became general; and even the provinces contended for ſuperiority

periority of ſkill in raiſing it, that they might have the glory of ſending the fineſt to the emperor.

The *mou-tan* ſeems to claim pre-eminence, not only on account of the ſplendour and number of its flowers, and of the ſweet odour which they diffuſe around, but alſo on account of the multitude of leaves which compoſe them, and of the beautiful golden ſpots with which they are interſperſed. This plant, which is of a ſhrubby nature, ſhoots forth a number of branches, which form a top almoſt as large as thoſe of the fineſt orange-trees that are planted in boxes. Some of the *mou-tan* have been ſeen eight or ten feet in height. The reaſon why few are raiſed at preſent to this ſize is, becauſe their flowers are leſs beautiful, and their branches, being too weak, cannot ſuſtain their weight. The root of the *mou-tan* is long and fibrous, of a pale-yellow colour, and covered with a grayiſh or reddiſh rind. Its leaves are deeply indented, and of a much darker green above than below. Its flowers, which are compoſed of numberleſs petals, blow like a roſe, and are ſupported by a calix compoſed of four leaves. From the bottoms of the petals ariſe ſeveral ſtamina, without any order, which bear on their tops ſmall

antheræ,

antheræ, of a beautiful golden colour. The fruit bend downwards like thoſe of common peony, burſt when they become dry, and ſhed their ſeeds.

There are three kinds of *mou-tan*; common *mou-tan*, dwarf *mou-tan*, and the *mou-tan tree*. The laſt ſpecies ſeems at preſent to be loſt: ſome of them were formerly ſeen which were twenty-five feet in height. Dwarf *mou-tan* is little eſteemed: a few plants of this kind are only cultivated to preſerve the ſpecies. Common *mou-tan*, which has always been highly prized by floriſts, is more generally diſperſed. It is raiſed, like an eſpalier, in form of a fan, buſh or orange-tree. Some of them flower in ſpring, others in ſummer, and ſome in autumn. Theſe different ſpecies muſt each be cultivated in a different manner.

The vernal and ſummer *mou-tan* are thoſe that are cultivated in greateſt number; thoſe of autumn require too ſlaviſh an attention during the great heat of the dog-days. The *mou-tan* of each ſeaſon are divided into ſingle and double; the former are ſubdivided into thoſe of *an hundred leaves*, and *a thouſand leaves*; the ſecond have a large calix filled with ſtamina, that bear on their tops gold-coloured antheræ.

antheræ. Theſe are the only kind that produce ſeed. The flowers of both appear under the different forms of a baſon, pomegranate, marigold, &c. Some of the *mou-tan* are red, others violet, purple, yellow, white, black and blue; and theſe colours, varied by as many ſhades, produce a prodigious number of different kinds. We are aſſured, that the Chineſe floriſts have the ſecret of changing the colour of their *mou-tan*, and of giving them whatever tints they pleaſe; but they cannot effect this change but upon thoſe plants which have never produced flowers.

A *mou-tan*, to pleaſe the eye of a Chineſe floriſt, muſt have a rough, crooked ſtalk, full of knots, and of a blackiſh-green colour; its branches muſt croſs one another, and be twiſted in a thouſand fantaſtical figures; the ſhoots that proceed from them muſt be of a delicate green ſhaded with red; the leaves muſt be large, of a beautiful green, very thick, and ſupported by reddiſh ſtalks; its flowers muſt blow at different times, in form of a tuft, be all of the ſame colour, and ſtand erect upon their ſtems; they muſt alſo be ſeven or eight inches in diameter, and exhale a ſweet and agreeable odour.

THE

THE PE-GE-HONG.

THIS ſhrub is remarkable for the beauty and ſingularity of its flowers, and above all for their duration, which has given riſe to its name, *pé-gé-hong*, *red of a hundred days*. This beautiful plant, brought to perfection by culture, was originally found in the mountains of *Fou-kien*, and now holds a diſtinguiſhed rank in the Chineſe gardens. Its leaves, ſometimes placed alternately, ſometimes oppoſite one to another, are of an oval form, a little ſharpened towards the points: they are not indented, and their thickneſs is ſomewhat between that of the leaves of the phillyrea and plum-tree.

The flowers of the *pé-gé-hong* blow at Peking about the beginning of July; they grow in bunches at the extremities of the branches, and ſucceed one another in ſuch a manner, that they continue till the end of September, provided they are ſheltered from the heat of the ſun. The calix which ſupports them is ſpongy, ſhaped like a bell, and of a pale yellow within, and red on the outſide. It bends over the riſing fruit, and becomes dry when it ripens. From this calix ariſe ſix crimſon-coloured petals, in the form of feſtoons, which are long, round at

top, and ſupported by as many ſlender, whitiſh ſtalks.

The trunk of the *pé-gé-hong* is very thick; it even appears that the Chineſe floriſts have endeavoured to reduce it to a dwarfiſh ſize—a form for which they ſhew an uncommon fondneſs *. They give its boughs time neither to ſpread nor to grow bigger; they prune them in autumn, and leave only a few ſmall branches, in order that they may be loaded with a greater abundance of flowers. The culture of this tree requires little care; nothing is neceſſary but to place it in a green-houſe during winter, to expoſe it to the ſouth on the return of ſpring, to water it at proper ſeaſons, and to ſhelter it from the ſun and the exceſſive heats of ſummer.

THE YE-HIANG-HOA.

THE branches of this ſhrub are ſo weak, that they can neither grow upwards, nor ſupport themſelves; the floriſts therefore prop

* The Chineſe gardeners have the ſecret of reducing the ſize of trees and ſhrubs of every kind, and even of flowers. The miſſionaries aſſure us, that they have ſeen cedars and pines which were only two feet in height, though more than forty years old; the trunks, branches and leaves were, however, very well proportioned.

them

them with bamboo-reeds, to which ſmall hoops are attached. Its leaves are of a deep green above, and of a pale below; they are ſhaped like the head of a lance, and are ſupported by very long ſtalks, round which they form two ears. All the property of this tree conſiſts in the exquiſite odour exhaled by its flowers, which are of a yellowiſh-green colour.—*Their ſmell is ſo ſweet and agreeable*, ſay the miſſionaries, *that there is no flower exiſting which can be compared with the delicious* ye-hiang-hoa. Owing to the delicacy of this plant, or to that of its perfume, it has ſcarcely any ſmell during the day-time: from this ſingularity it has its name, *ye-hiang-hoa*, or *the flower which ſmells in the night*. The weak conſtitution of the *ye-hiang-hoa*, originally from the ſouthern provinces, hinders it from thriving at Pe-king. The niceſt attention of the moſt careful floriſt is ſcarcely ſufficient to make it endure the winter through in a green-houſe, and to preſerve it for a few years: on this account, it is exceedingly dear. A fine plant of the *ye-hiang-hoa* coſts twenty or thirty ounces of ſilver. The viceroy of the province of *Tche-kiang* ſends ſeveral of them every year to Pe-king, to ornament the emperor's apartments.

THE

THE LIEN-HOA, OR WATER-LILY OF CHINA.

THIS aquatic plant has been known in China from the remoteſt antiquity. The poets of every dynaſty have celebrated the ſplendour and beauty of its flowers; and its excellent virtues have made the Doctors *Tao-ſſee* rank it among thoſe plants which are employed in the compoſition of the *liquor of immortality*. Its flowers are formed of ſeveral leaves, diſpoſed in ſuch a manner, that they reſemble large tulips when they are half open. Theſe flowers blow like a roſe. From the middle of the flower riſes a conical piſtil, that becomes round and ſpongy; it is divided into ſeveral cells, filled with oblong ſeeds, covered with a huſk like the acorn, and compoſed of two white lobes, in the middle of which is the germ. The ſtamina of the *nenufar* are formed of very delicate filaments, the tops of which are of a violet-colour. The leaves of this plant are round, broad and large; they are thick and fibrous, and indented towards the middle; ſome of them float on the ſurface of the water, to which they ſeem to be cemented; others riſe to different heights, and are ſupported by long

ſtems. Its root, which is of the ſize of a man's arm, is very hardy; it is of a pale-yellow colour within, and milk-white on the outſide, and is ſometimes twelve or fifteen feet in length. It creeps at the bottom of the water, and attaches itſelf to the mud by filaments, which ſpring out from the contractions that divide it at intervals. The ſtalk which ſupports the flowers and leaves of this plant is full of round holes to its extremity, like thoſe of the root.

There are four kinds of *nenufar* known in China; the yellow, which is very rare, and ſuppoſed to be the ſame as that of Europe; the red and white roſe-coloured, with ſingle flowers; the red and white roſe-coloured, with double flowers; the pale red ſtriped with white, which is ſeldom ſeen, eſpecially with double flowers. This plant requires no culture; it is propagated by ſeed, but ſooner by the root. One of its ſingularities is, that it endures much drought, though it grows naturally in water; and that, though a friend to warmth, it thrives and produces the fineſt flowers beyond the great wall, and in the northern provinces. The *nenufar* does not bud before the end of May; but it ſhoots forth very rapidly; and its leaves form a verdure on the ſurface of the water, which is

very delightful to the eye, eſpecially when the flowers, in full bloom, unite the variety of their colours.

The ſeeds of the *nenufar* are eaten in China as we eat filberds in Europe; they are more delicate when they are green, but harder of digeſtion; they are preſerved in many different ways with ſugar. The root of this plant is alſo admitted by the Chineſe to their tables: in whatever manner it may be prepared, it is equally wholeſome. Great quantities of it are pickled with ſalt and vinegar, which they reſerve to eat with their rice. When reduced to powder, it makes excellent ſoup, with water and milk. The leaves of the *nenufar* are much uſed for wrapping up fruits, fiſh, ſalt proviſions, &c. When dry, the Chineſe mix them with their ſmoking tobacco, to render it ſofter and milder.

THE KIU-HOA, OR PARTHENIUM.

PARTHENIUM, ſo much neglected in Europe, and which, on account of its ſmell, has been baniſhed from our parterres, is indebted only to its culture for the diſtinguiſhed rank it holds among the Chineſe flowers. The ſkill of the floriſts, and their continual care, have brought this plant to ſo great perfection,

that Europeans ſcarcely know it. The elegance and lightneſs of its branches, the beautiful indentatión of its leaves, the ſplendour and duration of its flowers ſeem, indeed, to juſtify the *florimania* of the Chineſe for this plant. They have, by their attention to its culture, procured more than three hundred ſpecies of it: every year produces a new one. A liſt of the names of all theſe kinds would be equally tedious and diſguſting; we ſhall only ſay, in general, that, in its flowers are united all the poſſible combinations of ſhapes and colours. Its leaves are no leſs various: ſome of them are thin, others thick; ſome are very ſmall, and ſome large and broad; ſome are indented like thoſe of the oak, while others reſemble thoſe of the cherry-tree; ſome may be ſeen cut in the form of fins, and others are found ſerrated on the margin, and tapering towards the points.

Parthenium is propagated in China by ſeed, and by ſuckers, grafts and ſlips. When the floriſts have a fine plant, they ſuffer the ſeeds to ripen, and, about the end of autumn, ſow them in well-prepared earth. Some keep them in this manner during winter, others ſow them in ſpring. Provided they are watered after the winter, they ſhoot forth, and grow ra-

pidly. After the parthenium has flowered, all its branches are cut three inches from the root, the earth is hoed around, and a little dung is mixed with it; and when the cold becomes ſevere, the plant is covered with ſtraw, or an inverted pot. Thoſe that are in vaſes are tranſported to the green-houſe, where they are not watered. In ſpring, they are uncovered and watered, and they ſhoot forth a number of ſtems: of theſe ſome floriſts leave only two or three, others pull up the ſtalk, together with the whole root, and divide it into ſeveral portions, which they tranſplant elſewhere. There are ſome who join two ſlips, of different colours, in each of which, towards the bottom, they make a long notch, almoſt to the pith, and afterwards tie them together with packthread, that they may remain cloſely united: by theſe means they obtain beautiful flowers, variegated with whatever colours they chooſe.

Parthenium requires a good expoſure, and freſh moiſt air that circulates freely: when ſhut up cloſely by four walls, it ſoon languiſhes. The earth in which it is planted ought to be rich, moiſt and loamy, and prepared with great care. For refreſhing it, the Chineſe uſe only rain or river water; and in ſpring-time, they

mix with this water the excrements of ſilk-worms, or the dung of their poultry; in ſummer, they leave the feathers of ducks or fowls to infuſe in it for ſeveral days, after having thrown into it a little ſaltpetre; but in autumn, they mix with the water a greater or ſmaller quantity of dried excrement reduced to powder, according as the plant appears more or leſs vigorous. During the great heats of ſummer, they water it morning and evening; but they moiſten the leaves only in the morning: they alſo place ſmall fragments of brick round its root, to prevent the water from preſſing down the earth too much. All this attention may appear trifling; but it is certain, that it is founded upon experience and obſervation; and it is only by the aſſiſtance of ſuch minute care, that the patient and provident Chineſe has been able to procure, from a wild and almoſt ſtinking plant, ſo beautiful and odoriferous flowers.

CHAP.

CHAP. VIII.

HERBS AND MEDICINAL PLANTS OF CHINA.

THE ſimples, and medicinal plants of China, form one of the richeſt and moſt extenſive branches of its natural hiſtory. As it is not our intention to give a Chineſe herbal, we ſhall content ourſelves with deſcribing only the moſt uſeful.

RHUBARB.

THE *tai-hoang*, or *rhubarb*, grows in ſeveral provinces of the empire; but the beſt is that of *Se-tchuen*, which is conſidered as much ſuperior to that of *Chen-ſi* or *Thibet*. The ſtem of rhubarb reſembles a ſmall bamboo, or Chineſe cane; it is hollow, and exceedingly brittle; it riſes to the height of three or four feet, and is of a duſky violet-colour. In the ſecond moon (that is to ſay, in the month of March), it ſhoots forth long, thick leaves, which are very rough to the touch: theſe leaves are ranged four by four on the ſame ſtalk, and form a calix. The flowers of this plant are yellow, and ſometimes

violet. At the fifth moon, it produces a ſmall black ſeed, of the ſize of a grain of millet, which is pulled in the eighth. The roots of rhubarb reckoned to be beſt, are thoſe that are heavieſt and moſt variegated with veins. It is very difficult to dry them, and to free them from all their moiſture. The Chineſe, after having cleaned them, cut them in ſlices an inch or two in thickneſs, and dry them on ſtone ſlabs, under which large fires are kindled. They keep continually turning theſe ſlices on the warm ſlabs; but, as this operation is not ſufficient to dry them thoroughly, they thread them like beads, and ſuſpend them in a place expoſed to the greateſt heat of the ſun, until they are in a condition to be preſerved, without danger of ſpoiling.

The Chineſe phyſicians agree perfectly with thoſe of Europe, reſpecting the virtue and properties of rhubarb; they, however, ſeldom uſe this plant without preparation: they are fonder of it in decoction, when ſome other ſimples have been added. Rhubarb is ſold cheap in China: a pound of the beſt coſts only twopence.

THE HIA-TSAO-TONG-KONG *.

THE ſhape of this plant is exactly like that of a worm. It has the head, eyes, body, feet on each ſide of the belly, and the different rings which the ſkin forms upon the back of that reptile. This reſemblance is more particularly ſenſible when the plant is young and freſh; for if it be kept any time, eſpecially when expoſed to the air, it becomes blackiſh, and ſoon corrupts, on account of the ſoftneſs of its ſubſtance. This plant is about nine-tenths of an inch in thickneſs, and of a yellowiſh colour; it is very rare in China, where it is accounted an exotic, and is ſeldom to be met with but in the emperor's gardens. The *hia-tſao-tong-kong* grows in Thibet; it is alſo found, though in ſmall quantities, in the province of *Se-tchuen*, which borders on Thibet, and in *Hou-quang*. The properties of this root are almoſt the ſame, as thoſe attributed to *gin-ſeng*, except that the frequent uſe of it does not, like *gin-ſeng*, occaſion bleedings and hemorrhages. It ſtrengthens the ſtomach, and invigorates thoſe who are ex-

* This Chineſe name ſignifies, *a plant, which, from being an herb in ſummer, becomes a worm in winter.*

hauſted,

hauſted, either by exceſſive labour or long ſickneſs. F. Parennin aſſures us, that he himſelf experienced its happy effects: 'The *tſong-tou*, 'or *viceroy* of the two provinces of *Se-tchuen* 'and *Chen-ſi*,' ſays this celebrated miſſionary, 'having come to Tartary to pay his reſpects to 'the emperor, brought with him, according to 'cuſtom, a preſent of what he had found moſt 'ſingular in his own department, or in thoſe 'around him, and, among other things, ſome 'roots of the *hia-tſao-tong-kong*. As I had 'been formerly acquainted with him, he did 'me the honour of a viſit. I was then ex'tremely weak, by the frequent journies I was 'obliged to take during the ſeverity of a cold 'and wet ſeaſon. I had loſt my appetite, could 'enjoy no reſt, and continued in a lingering 'ſtate, notwithſtanding the different remedies 'which had been preſcribed for me. Affected 'by my ſituation, he recommended the uſe of 'this root, with which I was then entirely un'acquainted; and he taught me the method of 'preparing it: *Take five ounces*, ſaid he, *of this 'root, together with its ſtalk, and ſtuff it into the 'belly of a tame duck, which muſt be roaſted at a 'ſlow fire. When it is done, take out the root, as 'its virtue will have paſſed into the fleſh of the*

'*duck*,

'*duck, and eat this fleſh, morning and evening, for* '*eight or ten days.* I made the experiment, and 'recovered both my appetite and ſtrength.

'The emperor's phyſicians, whom I con- 'ſulted concerning the virtue of this root, ex- 'plained it to me in the ſame manner as the '*tſong-tou*; but they told me, they never pre- 'ſcribed it but in the palace, on account of its 'ſcarcity; and that, if any of it was found in 'China, it could only be in the province of '*Hou-quang*. I wrote to one of my friends who 'reſided there, and begged him to ſend me ſome 'of it; he did ſo; but the little I received was 'black, old and carious, and coſt four times its 'weight in ſilver.'

THE SAN-TSI.

The *ſan-tſi* is found with much leſs difficulty. This plant grows without cultivation in the provinces of *Koei-tcheou*, *Yun-nan* and *Se-tchuen*. It ſhoots forth eight ſtems, which have no branches; that in the middle, which is higheſt, has three leaves at its extremity; but the other ſeven have only one each. From this determinate number of leaves the plant has its name, *ſan-tſi*, or *three and ſeven*. All theſe ſtalks proceed from a round root, four inches in diameter.

From

From this root ſpring a great number of others, which are oblong and ſmaller, and covered with a rough, hard rind, the interior ſubſtance of which is ſofter, and of a yellowiſh colour. Theſe little roots are what is generally uſed in medicine. The middle ſtem only bears flowers, which are white: they grow from its extremity, in form of grapes, and blow towards the end of the ſeventh moon; that is to ſay, in the month of July.

When the Chineſe are deſirous of propagating this plant, they cut the root in ſlices, which they put into the earth about the vernal equinox; in the ſpace of a month, it ſhoots forth its ſtalks; and, at the end of three years, the plant has acquired its utmoſt ſize. The Chineſe phyſicians uſe the *ſan-tſi* for wounds and ſpitting of blood: they conſider it, above all, as a ſovereign ſpecific in the ſmall-pox. Some of the miſſionaries tell us, that they have ſeen ſurpriſing effects from it, and that the blackeſt and moſt virulent puſtules become bright and of a beautiful red, as ſoon as the patient has ſwallowed ſome of this root. A ſpecies of gray goats are very fond of browſing upon its leaves; and, as they feed upon them, *Their blood*, ſay the Chineſe, *becomes impregnated with their medicinal*

dicinal qualities. The blood of theſe goats is uſed for the ſame purpoſes as the plant itſelf.

THE CASSIA-TREE.

THE caſſia-tree is found in that part of the province of *Yun-nan* which borders on the kingdom of *Ava.* This tree is very high, and bears long pods: on that account, the Chineſe have given it the name of *tchang-ko-tſe-chu, the tree with oblong fruit.* Theſe pods are indeed longer than thoſe ſeen in Europe. They are not compoſed of two convex huſks, like thoſe of common leguminous plants, but of a kind of hollow pipe, divided into ſeveral cells, which contain a pulpy ſubſtance entirely like the caſſia uſed in Europe.

GIN-SENG.

THE moſt eſteemed and valuable of all the plants of China is *gin-ſeng*, which the Mantchew Tartars call *orhota, the queen of plants.* The Chineſe phyſicians always ſpeak of it with a kind of enthuſiaſm, and enumerate, without end, the wonderful properties which they aſcribe to it. The root of *gin-ſeng* is white and rough; its ſtem is ſmooth and very round, and of a deep-red colour. Its height is various, according

ing to the vigour and ſize of the plant. From the extremity of the ſtalk proceed a number of branches, which are equally diſtant one from the other, and, in their growth, never deviate from the ſame plan. Each branch bears five very ſmall leaves full of fibres, the upper part of which is of a dark green, and the lower of a ſhining whitiſh green. All theſe leaves are finely indented on the margin. A particular ſtem of this flower produces a ſmall cluſter of very round red berries; but they are not fit for eating. Their ſtone, which reſembles thoſe of other fruits, is very hard, and contains the germ from which the plant is propagated. *Gin-ſeng* is eaſily diſtinguiſhed by its form, and the colour of its fruit, when it has any; for it often happens that it bears none, though its root may be very old.

This plant decays and ſprings up every year; and its age may be known by the number of ſtems it has already ſhot forth, ſome remains of which always adhere to the upper extremity of the root. The Chineſe never ſow the ſeed, becauſe it has never been known to grow: this probably has given riſe to the fable which the Tartars relate concerning the reproduction of *gin-ſeng*. They aſſure us, that a bird eats the ſeed

when

when put into the earth, but, not being able to digeſt it, voids it with its dung, after it has been purified in its ſtomach, and that it ſprings up in the place where it is left. It is more probable that the germ of this plant is ſlow in opening, and that the huſk which contains it remains long in the earth before it ſends forth any root. This conjecture appears to be ſo much the more probable, as ſome *gin-ſeng* roots are found which are neither longer nor thicker than the little finger, although they have ſucceſſively produced more than ten or twelve ſtems in as many years.

This plant, at all times, has been the principal riches of Eaſtern Tartary, where it grows. It is never found but between the 39th and 47th degrees of northern latitude, and between the 10th and 20th of eaſtern longitude, reckoning from the meridian of Pe-king. All that extent of country is occupied by a long chain of ſteep mountains, covered with almoſt impenetrable foreſts. It is upon the declivities of theſe frightful mountains, and in their foreſts, in the neighbourhood of fiſſures made by floods, below rocks, at the roots of trees, and in the middle of herbs of every ſpecies, that this valuable plant is found. It never grows in plains,

valleys

valleys or marſhy ground, or in the bottoms of the clefts made by torrents, or in places that are too open. If the foreſt happens to take fire, and to be conſumed, this plant does not again appear there until three or four years after. It delights in the ſhade, and every where ſeems deſirous of ſheltering itſelf from the rays of the ſun, which proves, that it is naturally an enemy to heat.

No private perſon is allowed to gather *gin-ſeng*: it belongs entirely to the emperor, who ſends ten thouſand ſoldiers into Tartary every year to collect it. The following order is obſerved by this army of herbaliſts—After having divided the ground, each troop, compoſed of an hundred men, range themſelves in a line, with certain intervals between every ten. They then advance gradually in the ſame direction, ſearching for the plant *gin-ſeng* with great care; and in this manner they traverſe, during a fixed number of days, the ſpace aſſigned them. When the term preſcribed is expired, mandarins appointed to preſide over this buſineſs, and who lodge under tents in the neighbourhood, ſend people to the different troops, to convey their orders, and to ſee that their numbers are complete; for it often happens, that ſome of them

loſe

loſe themſelves, or are devoured by ſavage beaſts. As ſoon as they are miſſed by their companions, they make ſearch after them for ſome time; but they afterwards reſume their labour, obſerving always the ſame order.

Theſe herbaliſts ſuffer many hardſhips during this expedition. They carry with them neither tents nor beds, as they are ſufficiently loaded with their proviſion of millet, toaſted in the oven, which is their only nouriſhment. During the whole time of their journey, they are expoſed to all the inclemencies of the air, and paſs the night, as chance directs, either in the foreſts or at the bottom of ſome rock. The mandarins ſend them, from time to time, pieces of beef, or other fleſh, which they devour, bloody, and half raw. In this manner do theſe ten thouſand men paſs thoſe ſix months of the year which are employed in collecting *gin-ſeng*.

'The Chineſe phyſicians,' ſays F. Jartoux, 'have written whole volumes on the virtues of 'this root. They introduce it into almoſt all 'the remedies which they preſcribe to the 'great; but it is too expenſive for ordinary 'people. They pretend that it is a ſovereign 'remedy for weakneſs occaſioned by exceſſive

'labour, either of body or mind; that it diſ-
'ſolves phlegm, cures the pleuriſy and diſorders
'of the lungs; that it ſtops vomiting, ſtrengthens
'the ſtomach, quickens the appetite, diſſipates
'vapours, animates the vital ſpirits, and pro-
'duces lymph in the blood; and, laſtly, that it
'is good for giddineſs, dimneſs of ſight, and
'that it prolongs the life of old people. It can
'hardly be ſuppoſed, that the Chineſe and Tar-
'tars would prize this root ſo highly, had it
'not always produced the happieſt effects.
'Thoſe even who are in perfect health make
'frequent uſe of it, to render them more vigor-
'ous and robuſt.'

Gin-ſeng, notwithſtanding the great quantity of it procured from Tartary, is always very dear in China: an ounce of this root, even at Pe-king, coſts ſeven or eight ounces of ſilver.

Chineſe Tartary, however, is not, perhaps, the only country where this valuable plant grows. F. *Joſeph-Francis Laſitau*, a Jeſuit miſſionary, pretends to have had the glory of diſcovering it in Canada about the beginning of the preſent century. This miſſionary had never heard of *gin-ſeng* when he reſided in France; but the affairs of his miſſion having called him to Quebec about the month of October, 1715, he happened

pened to meet with the tenth volume of *Lettres Edifiantes*, which contains a deſcription of this plant, by F. *Jartoux*. As F. *Lafitau* had a particular attachment to the ſtudy of botany, which he had cultivated for a long time, he read with great avidity the detail given concerning this unknown plant, in the letter of the above-mentioned miſſionary. He was particularly ſtruck with what F. *Jartoux* ſays, when ſpeaking of the ſoil where the *gin-ſeng* grows, that, 'If it be found in any other country, it muſt 'be in Canada, the mountains and foreſts of 'which have ſo near an affinity to thoſe of Tar-'tary.' This remark awakened the curioſity of F. *Lafitau*, and made him conceive a deſign of ſearching for this plant in New France.

'My hopes of diſcovering it,' ſays he, 'were, 'however, very faint, and at firſt made little 'impreſſion upon me. I had even formed from 'the letter of F. *Jartoux* but an imperfect and 'confuſed idea of the plant; and my occupa-'tions during winter had almoſt effaced it. I 'did not feel my deſire revive for making 'this diſcovery until the ſpring, when, having 'often occaſion to traverſe the woods, my at-'tention was particularly attracted by thoſe 'prodigious numbers of ſimples and plants

'with which they are filled. I endeavoured 'therefore to recall the idea I had formed of *gin-ſeng*; I mentioned it to ſeveral of the In-'dians; I deſcribed it in the beſt manner I 'could; and they gave me hopes that I ſhould 'at length be able to diſcover it.

'Although neceſſity has made all people 'who live in a ſtate of nature botaniſts and 'acquainted with ſimples, their reſearches were 'ineffectual; and I was beginning to deſpair 'of finding *gin-ſeng*, after three months labour 'and fatigue, when I accidentally diſcovered it 'near a ſmall houſe which I had erected. Being 'then in its maturity, the vermilion-colour of 'its fruit attracted my eye. I had not long 'conſidered it, when I ſuſpected that this plant 'might be that which I had been in queſt of. I 'immediately tore it up with great eagerneſs, 'and, overjoyed at my good fortune, carried it 'to an Indian woman, whom I had alſo em-'ployed to ſearch for it. As ſoon as ſhe ſaw it, 'ſhe knew it to be one of their common reme-'dies, and explained to me the uſe which the 'Indians made of it. Whatever preſumption I 'had of this plant's being the real *gin-ſeng*, I 'durſt not, however, aſſure myſelf of it, as I 'had left my books at Quebec, and had only a

'confuſed

'confuſed idea of F. *Jartoux*'s letter: I there-
'fore wrote an exact deſcription of the plant I
'had found, and ſent it to one of my friends at
'Quebec, who was well acquainted with bo-
'tany, in order that it might be compared with
'the letter, and with the engraving which re-
'preſents the *gin-ſeng* of China.

'My friend had no ſooner received my letter,
'than he ſet out for Montreal, and came to
'meet me at the place where I then reſided,
'which was only three leagues diſtant. We
'immediately began to traverſe the woods; and
'I allowed my companion to have the plea-
'ſure of diſcovering the *gin-ſeng*, without my
'aſſiſtance. We did not continue our ſearch
'long. As ſoon as we had gathered a few ſlips,
'we retired to a neighbouring hut, to compare
'them with the book. On the firſt view of the
'plate, the Indians knew their Canadian plant,
'which they called *garent-oguen*; and we had
'the pleaſure of finding the moſt perfect re-
'ſemblance in our plant to the engraven figure,
'in ſhape, colour, proportion, leaves, ſeeds,
'knots and filaments; in ſhort, the whole de-
'ſcription which F. *Jartoux* gives of it, was
'fully verified before our eyes; but what was
'my ſurpriſe when, towards the end of this

'miſſionary's letter, obſerving an explanation 'of the word *gin-ſeng*, which ſignifies, in Chi-'neſe, *reſemblance of man*, or *man's thigh*, I per-'ceived that the Iroquoiſe word *garent-oguen* 'had the ſame ſignification! *Garent-oguen* is 'a word compoſed of *orenta*, which ſignifies 'the *legs and thighs*, and of *oguen*, which means '*things ſeparated.* Making, therefore, the ſame 'reflection as F. *Jartoux* on the oddity of this 'name, which has been given it on account of 'a very imperfect reſemblance that is even not 'found in many plants of this ſpecies, while it 'is common in others of a very different na-'ture, I could not help concluding, that the 'ſame ſignification could not have been affixed 'to the Chineſe word and to that of the Iro-'quoiſe, without a communication of ideas, 'and conſequently of perſons. This obſerva-'tion ſerved to confirm me in the opinion I 'had before entertained, that America and Aſia 'formed only one continent, and that they 'were united either by Tartary, or to the north 'of China.'

Though F. *Jartoux* in his letter has given a very accurate deſcription of *gin-ſeng*, we however think proper to add that of F. *Lafitau*, as it will better enable the reader to form an idea

of

of this celebrated plant, and to judge how far the Chineſe *gin-ſeng* reſembles that of Canada, and what affinity there is between them.

There are two diſtinct parts in the root; one of which is a kind of turnep, and forms the body; the other is like the neck of the turnep. The body of the root differs very little from our common turneps; it appears whitiſh within, and a little rough. When cut horizontally, a circle is perceived formed by the outer rind, which is very thick, and contains a white ligneous body, repreſenting a ſun, by ſeveral ſtraight lines, that proceed from the centre. The root, as it dries, becomes yellowiſh on the outſide; but the interior ſubſtance always preſerves its whiteneſs.

Theſe roots are various in their ſhapes; there are ſome which abound with fibres, and there are others that have ſcarcely any. Some are plain, long and ſmooth; others, on the contrary, are divided into two or three roots, which repreſent, but badly, the body of a man, taken from the middle downwards. From this reſemblance, the plant has got the name of *gin-ſeng*, and *garent-oguen*.

The neck of the root is a collection of knots twiſted together, and placed obliquely and al-

ternately, ſometimes on one ſide, and ſometimes on another. Theſe knots are the remains of different ſtems produced by the root; and they indicate the age of the plant, which ſends forth only one ſtem every year. That may be ſeen forming in autumn, which is to grow up the ſpring following. F. *Lafitau* ſays, that he found roots which appeared, by the number of their knots, to be near an hundred years old.

Sometimes a new neck is ſeen ſpringing forth from the former, which then becomes barren. The ſtem ſhoots out from the neck of the root about two or three inches before it appears above the earth. The difficulty it finds of making its way bends it a little; but after it has got beyond the ſurface, it riſes to the height of a foot, and even more. It is generally very ſtraight, and perfectly ſmooth.

While the ſtem is in the earth, the earth whitens it; but after it has got into the open air, it changes to a beautiful mixture of green and purple, which becomes fainter, and diſappears towards the knot.

This knot is formed on the ſummit of the ſtem, and is the centre of three or four branches, which are named thus, in conformity with the deſcription of F. *Jartoux*; but, properly, they

are

are only the ſtalks of the leaves. Theſe branches extend horizontally, and, being equi-diſtant, form with their leaves an inverted umbrella, very convex. The green and purple colours again appear at the knot, but they vaniſh inſenſibly as they approach the leaves.

Some of theſe ſtems have only two branches; others, according to F. *Jartoux*, have five, and ſometimes ſeven. F. *Lafitau* never ſaw any ſo buſhy in Canada. The commoneſt have three or four branches; but thoſe which have four are the prettieſt.

Each branch contains five unequal leaves, which all proceed from the ſame centre, and extend in form of the open hand. The leaf in the middle is larger than the two next to it; and theſe again are larger than the two ſucceeding. F. *Jartoux* ſays, that there are never fewer than five leaves on each branch: however, F. *Lafitau* relates, that he found ſome which had only four, and even three. It may be eaſily perceived, that theſe variations are the conſequence of ſome derangement occaſioned by an accidental cauſe, or by the weakneſs of the plant, which has not had ſap ſufficient to make it expand to its natural ſize, or which has become

become deformed through want of nouriſhment.

The leaves of this plant are oblong, indented, and extremely delicate; they are ſharp-pointed, and bent back towards the extremity. The upper part is of a deep-green colour; the lower is whitiſh, and much ſmoother. The fibres, which are diſperſed over all their ſuperfices, are more raiſed on the lower part; and they appear to be covered with ſmall white briſtles.

The colours of the ſtem and branches become brighter as the plant approaches maturity; the green changes to a tarniſhed white; the red is no longer ſo dark; and, in autumn, the leaves, as they dry, either aſſume the colour of thoſe that are withered, or a colour ſomething like that of the leaves of the creeping vine.

From the centre of the knot where the branches are formed, ariſes a pedicle about five or ſix inches high, which appears to be a continuation of the firſt ſtem, and ſupports a cluſter of ſmall flowers, to which, ſome time after, ſucceed very beautiful fruit. Theſe fruit are grafted at the baſe, upon the ſame number of ſmall fibres, or diſtinct pedicles, an inch in length, equi-diſtant, and diſpoſed in a ſphèrical form.

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When the cluſter begins to blow, a flower is perceived, which is exceedingly ſmall, but very open and diſtinct. It conſiſts of five whitiſh petals, diſpoſed in the form of a ſtar, as the flowers of thoſe plants generally are which have the ſhape of an umbrella. They are ſupported by a calix, in the centre of which is a piſtil, compoſed of two filaments, bent backwards, and ſurrounded by five ſtamina, covered with a rough, mealy ſubſtance, extremely white. Theſe ſtamina ſoon become dry, and the mealy duſt diſappears.

The piſtil of the flower, uniting itſelf to the calix, changes to a fruit, the ſides of which are flatted, and marked with thick lines, that, in their direction, have a great reſemblance to the ribs of a melon. In proportion as the fruit fills, theſe lines are effaced, and at length appear very faint; the ſkin becomes thinner, and more delicate, and covers a ſpongy pulp, of a yellow colour, from which iſſues a vinous juice, that has almoſt the ſame taſte as the root and leaves of the plant. This fruit is at firſt of a deep-green colour, which whitens as it approaches maturity; but, when ripe, it changes to a beautiful crimſon, and turns black as it dries. When the fruit is perfect, it contains two cells: theſe incloſe

incloſe as many ſtones, which are hard, and marked on the ſides in the ſame manner as the fruit; their kernels are white, and bitter to the taſte, like the reſt of the plant. There are ſome of theſe fruits which have only one ſtone; and there are others, that contain three.

Beſides the cluſter we have mentioned, ſome fruit are often obſerved upon ſeparate pedicles, which are attached to the common pedicle, two or three inches below the umbrella; and ſometimes they ſpring forth from the ſame knot from which the branches proceed. F. *Lafitau* even aſſures us, that he has ſeen upon one of theſe plants a ſecond cluſter, well formed, and growing upon a ſecond pedicle, that ſhot up by the ſide of the former.

F. *Jartoux* ſays, that theſe ſupernumerary fruit indicate that other *gin-ſeng* plants may be found by keeping always in the ſame point of the compaſs towards which they are placed. F. *Lafitau* did not find this obſervation hold good in Canada: he is even of opinion, that no general concluſion can be drawn from theſe variations, except that the plants have greater ſtrength, or are ſupplied with more nouriſhment, or, perhaps, that they grow in a better ſoil, and enjoy an expoſition more favourable to their increaſe.

We

We may form the ſame judgment reſpecting thoſe ſtems which have more, or fewer branches. It is natural to believe, that they produce them either higher, or in greater number, in proportion to the ſap which they contain: there are, however, ſome very high ſtems which have only two branches; and others, much lower and ſmaller, which have four. It appears, alſo, that the roots ſhould increaſe according to their age; yet ſome are found very old, that are exceedingly ſlender; and others, which are remarkable for their ſize, though only ſeven or eight years old. The ſame root perhaps may undergo variations, and be bulkier one year, and ſlenderer another: at any rate, it is certain that they are ſuſceptible of change, according to the difference of the ſeaſons. In ſpring, they are very ſpongy, and their ſap has no conſiſtence; in autumn, they are firmer and more ſolid, and ſeem to have reached the utmoſt point of perfection.

F. *Laſitau* loſt no time in tranſmitting to France an account of his diſcovery of *garentoguen*; and he ſent thither one of the plants, preſerved in ſpirits of wine. It was firſt preſented to the regent, and afterwards depoſited in the cabinet of M. de *Juſſieu*, who was then

profeſſor royal of botany. Upon the report which this gentleman made to the Academy of Sciences, M. *Danti d'Iſnard*, who had formerly held the ſame office, ſtarted ſome doubts, which appeared to ſeveral members of that illuſtrious body to be well founded.

All the difficulty ſeemed to be, what degree of credit was due to the relation of F. *Jartoux*, to whoſe account was oppoſed that of *Kœmpfer*, who, in 1712, had publiſhed a book *, in which, when ſpeaking of *gin-ſeng*, he gives a figure of this plant, entirely different from that of the miſſionary. The authority, therefore, on each ſide being equally reſpectable, it is reaſonable that we ſhould ſuſpend our judgment.

Kœmpfer is not, however, the only author whoſe teſtimony can be oppoſed to that of F. *Jartoux*. *John Philip Breynius* publiſhed at Leyden, in 1700, a diſſertation on the *gin-ſeng* root, and cauſed a figure to be engraven, which has no reſemblance either to the plant of *Kœmpfer*, or to that of F. *Jartoux*. The author, it is true, gives his ideas only as conjectures, not knowing what ſide to take, ſince travellers differ

* This work is entitled, *Amœnitatum Exoticarum Politico-Phyſico-Medicarum Faſciculi* V, &c.

ſo much in their deſcriptions of the plant *gin-ſeng*: he is even of opinion, that the variation of their accounts ought to be attributed only to the different names given to this root. It is probable that theſe names are thoſe of different plants which have been improperly confounded with *gin-ſeng*.

We may, then, ſafely conclude, that all the authors who have given us different deſcriptions of this plant have taken them from the falſe relations of others, who have been deceived alſo by a reſemblance of names. The greateſt ſhare of credit, however, ſeems due to the account of F. *Jartoux*, who not only examined the plant in Tartary, where the learned allow that it grows, but was actually preſent when the army of Tartars, ſent thither by the emperor of China, was employed in collecting it. An eye-witneſs, whoſe veracity and knowledge can neither be called in queſtion, is, without doubt, better able to give us a juſt idea of this plant than *Kœmpfer* or any other author who never was in Tartary.

The figure of the *gin-ſeng*, which F. *Jartoux* delineated himſelf, muſt appear ſo much the more correct, and to be depended on, as it perfectly correſponds with that found in Canada.

nada. We may even ſay, that F. *Lafitau*'s diſcovery was made in conſequence of that figure, and the conjectures of his brother miſſionary, who ſeemed to reaſon with much juſtneſs, when he judged, from the idea given him of Canada, that this part of America was likelier to produce *gin-ſeng* than any other country, as it had ſo great a reſemblance, both in climate and ſoil, to the foreſts of Tartary.

Theſe reaſons induced the Academy of Sciences to believe, that the Canadian plant, and that deſcribed by F. *Jartoux*, were real *gin-ſeng*. Meſſrs. *de Juſſieu* and *Vaillant* even wrote to F. *Lafitau*, that they were of opinion, it could no longer be doubted.

F. *Lafitau* made no ſecret in Canada of his diſcovery. *Garent-oguen* is known there to every body, eſpecially at Montreal, where it is ſold by the Indians at a dear rate. None of it is found at Quebec; and leſs of it grows on the north, than on the ſouth ſide of the river; but it is to be met with in great abundance towards the ſouth, round Montreal, in the neighbourhood of lake Huron, and in the country of the Iroquoiſe. This plant is not to be found in woods of every kind: it would be vain to ſearch for it in thick foreſts encumbered with under-

underwood. It is only in woods conſiſting of tall, ſtraight trees, the trunks of which are bare, and free from buſhes, that it is to be diſcovered, amidſt a prodigious variety of medicinal herbs, that grow at the bottoms of theſe trees, and between roots and ſtones, from which it is torn with difficulty.

The *gin-ſeng* of Canada delights in the ſhade, as well as the other plants with which theſe foreſts are filled. The roots that are left behind in the earth when this plant is dug up will grow, but they never produce others. The ſeaſon proper for gathering it is that of its maturity; that is to ſay, from the month of September till the firſt appearance of ſnow. Thoſe who are deſirous of drying the leaves to uſe as tea, muſt collect them about the end of Auguſt, before they grow yellow.

The root is much better when dried than when it is taken from the earth: it is then impregnated with a moiſture, which deſtroys its virtue, but which evaporates as it dries. This difference may be perceived even by its taſte, as it is much ſtronger when dried than when it is green.

When F. *Laſitau* had diſcovered the *garent-oguen*, he imagined that this plant might be a

ſpecies of mandragora, or mandrake. He was confirmed in this opinion by a paſſage of F. *Martini*, who, ſpeaking of *gin-ſeng*, aſſures us, that no better idea can be given of it than by ſaying, that it is almoſt like our mandrake, except in its ſize, which is ſomewhat ſmaller; and that he does not doubt of its having the ſame properties and virtue.

But, if this miſſionary was right in calling *gin-ſeng* a ſpecies of mandrake on account of its figure, he was deceived, if he thought this name equally applicable to it from a reſemblance of properties. Our mandrakes are narcotic, cooling and ſtupefying; and theſe qualities do not belong to *gin-ſeng*: however, the idea of F. *Martini* induced F. *Lafitau* to carry his reſearches farther. As he knew that all modern botaniſts agree in opinion, that our mandrake is different from the mandragora of the ancients, he thought that by a little inquiry, and comparing *gin-ſeng* with what the ancients have ſaid of their mandragora, he ſhould perhaps find it to be the ἀνθρωπομορφος of Pythagoras, and the mandragora deſcribed by Theophraſtus. He does not, however, give his conjectures as facts: he ſubmits them with modeſty

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deſty to the judgment and deciſion of the learned.

His reaſoning is as follows: Theophraſtus is the firſt of the ancients who has written of plants. This author deſcribes a mandragora that is unknown to us. It is certain, that he was unacquainted with ours, at leaſt, under the name of mandragora; whence we may conclude, that the ſpecies mentioned by Theophraſtus is loſt, and that another has been ſubſtituted in its ſtead. It is eaſy to explain how the mandragora of the ancients might have been loſt. Firſt, it muſt undoubtedly have been in great requeſt formerly, on account of its ſingular properties, of which all the ancient books ſpeak; ſecondly, the difficulty attending the propagation of this plant muſt have rendered it ſcarce; and it is probable that it was found only in foreſts. The country being afterwards cleared from wood, and the roots of the mandragora having been torn up before its ſeeds came to maturity, the plant in a little time might have been gradually loſt. We may conjecture that this will be the caſe with *gin-ſeng*, as it is very valuable, propagates ſlowly, and grows only in ſhady foreſts.

The mandragora of the ancients having been thus loſt, another plant may have been ſubſti-

tuted for it, on account of ſome properties common to both. Our mandrake has a root in ſome reſpects reſembling the body of a man from the middle downwards; its ſeeds are white, and ſhaped like a ſmall kidney; and this perhaps is all that it has in common with the mandragora of the ancients; but all theſe external properties are to be found in *gin-ſeng*. The ancient mandragora, however, had certain peculiar properties, which diſtinguiſhed it from every other plant. To judge whether they have any affinity to thoſe of the *gin-ſeng*, we muſt collect together what Theophraſtus ſays of it.

Firſt, Theophraſtus ſays, that the mandragora has a ſtem; and he eſtabliſhes ſome reſemblance between it and the *ferula*, on which he beſtows theſe two qualities: *It produces only one ſtem; and this ſtem ſprings up, and decays every year.* But what Theophraſtus ſays of the mandragora and *ferula* is applicable alſo to *gin-ſeng*, which has only one ſtem, that grows and decays in the ſame year. This property does not agree with the two ſpecies of *ſolanum furioſum*, or *lethale*, which produce ten or twelve ſtems from one root. Thus the opinion of almoſt all botaniſts who believe theſe ſpecies of *ſolanum*, and particularly that to which the Italians

lians have given the name of *bella donna*, to be the mandragora of Theophraſtus, is here confuted by Theophraſtus himſelf.

Secondly, Theophraſtus ſays, that, *The fruit of the mandragora have theſe properties—they are black, grow like grapes, and have a vinous taſte.*

It is true, that the fruit of the *gin-ſeng* have a beautiful red colour when ripe: but when they dry on the plant, they become ſo black, that one can ſcarcely perceive that they have ever been red. This is the caſe with other plants the fruit of which aſſume different colours in ſucceſſion.

If we conſider the fruit of *gin-ſeng*, or the umbrella that bears them, we ſhall find that comparing them to a cluſter of grapes is perfectly juſt, and that the ſame compariſon is equally applicable to the fruit of both ſpecies of *ſolanum*, one of which, *the garden nightſhade*, produces an umbrella, or cluſter, like that of ivy; and the other produces only one grain, which is called *faba inverſa*.

A vinous taſte is peculiar to ſeveral plants that bear berries; the *gin-ſeng* is one of them; the juice which flows from its fruit, when preſſed in the mouth, has great affinity in taſte to that of its roots and flowers.

Thirdly, Theophraſtus relates the ſuperſtitious ceremonies practiſed by the ancients when they gathered mandragora. F. *Lafitau* ſays, the Indians alſo make ſpeeches to their medicinal herbs, and that they uſe a great many ceremonies when they ſet out to collect them.

Fourthly, Theophraſtus aſcribes to his mandragora the following virtues: 'Its leaves,' ſays he, 'when kneaded with meal, heal ulcers; 'its root, ſcraped and ſoaked in vinegar, is 'good for the eryſipelas, for all fluxions of the 'gout, and to procure ſleep. It is adminiſtered 'either in vinegar or wine.' He adds, that the manner of preſerving it is to cut it into ſlices, which muſt be ſtrung like beads, and ſuſpended in the ſmoke.

All theſe effects of the mandragora will be found to have great affinity to thoſe of *gin-ſeng*, if they be compared with what we have ſaid reſpecting the qualities of that plant.

When Theophraſtus aſſures us that the mandragora is good for procuring ſleep, he ſays nothing but what is known by many experiments to be a property of *gin-ſeng*; but *gin-ſeng* does not produce this effect by a cold, ſtupefying, narcotic quality, but by removing the cauſes which prevent ſleep.

THE

THE FOU-LIN.

WE muſt not confound this plant with the *tou-fou-lin*, or what is commonly called in Europe *China root*. The latter is very common in China, and is ſold at a moderate price; whereas *fou-lin* is exceedingly dear, and holds a diſtinguiſhed rank among the medicinal plants which grow in that country.

The Chineſe Herbal, deſcribing the *fou-lin*, gives it neither ſtem, leaves nor flowers; from which we are inclined to think that it is a kind of muſhroom. The beſt roots of the *fou-lin* were found in the province of Chen-ſi; but ſome ſuperior have been ſince diſcovered in the province of Yun-nan, which are the only kind ſent to court, where they are ſold at a *taël* the pound. This root grows alſo in the province of Tche-kiang, and is uſed in the ſouthern provinces. This *fou-lin* is much cheaper; but it is nowiſe to be compared to that of the province of Yun-nan. A phyſician, one of the literati, has remarked, that the *fou-lin* of Tche-kiang, being ſoft and ſpongy, and having leſs ſtrength and ſubſtance than that of Yun-nan, cannot ſtand the ſharp, nitrous air of Pe-king: on the contrary, the *fou-lin* of the provinces of Yun-

nan and Chen-ſi has few pores, and is very ſolid and weighty.

The *fou-lin* grows always in the neighbourhood of pines, at the diſtance of about two yards from the largeſt trees; but, in order to find it, the earth ſometimes muſt be dug up to the depth of ſix or ſeven feet. The Chineſe pretend that a delicate vapour exhales from the ſpot where this root is incloſed, which does not eſcape the eye of the experienced botaniſt. Good *fou-lin* remains in the earth without rotting, and without being hurt by worms; and the longer it has continued there, its ſubſtance is ſo much the more perfect. F. *d'Entrecolles* ſpeaks thus of this root in one of his letters: 'The 'Chineſe Herbal,' ſays he, 'aſſures us, that 'good *fou-lin* is found in the earth, on the 'mountains, or in valleys near which old pines 'have been cut down; that it is from the ſubtle 'and ſpirituous ſubſtance which flies off from 'theſe pines, and which is diſperſed through-'out the ſoil, that it is formed, and receives its 'nouriſhment: whence I apprehend that the '*fou-lin* may ſpring up in the ſame manner as 'ſome kinds of muſhrooms, which do not ad-'here to the earth by any viſible root. Perhaps 'the *fou-lin* is a ſpecies of *fungus* from the large

'roots

'roots of pines that have been cut down; the 'nutritive juices of which, being kept back, 'are collected together, and produce this ſub-'ſtance, which is at firſt ſoft, and more or leſs 'ſpongy in proportion to the reſinous quality 'of the pine. The *fou-lin* which I have had in 'my hands appeared to me never to have had 'any roots by which it adhered to thoſe of 'the pine; and no mention is made of them in 'any book: but if it attaches itſelf ſtrongly to 'the roots of the pine, we may conſider it as 'a miſletoe peculiar to theſe roots, eſpecially as 'the pine often has on its trunk a kind of moſs, 'united to it by no fibre, although it derives 'its nouriſhment from it. A phyſician,' adds this miſſionary, 'having aſſured me that *fou-lin* 'was planted and raiſed by culture, I at firſt 'thought that I had been deceived in my con-'jectures, when I claſſed it with the *fungi*; but 'when he added, that he believed it had neither 'ſtem nor leaves when planted, I recurred to 'my former opinion; for, having read in the 'dictionary of our academy, that there are 'places where ſmall muſhrooms are tranſ-'planted, in order that they may grow larger, 'and that, when tranſplanted, they ſhoot forth 'neither ſtem, branches nor leaves, it appeared

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'to me, that this might be the caſe with the '*fou-lin* which is tranſplanted and cultivated.'

When the *fou-lin* is to be uſed, it is prepared by ſtripping off its rind, which has no virtue, and by boiling the remaining ſubſtance for a few ſeconds. The properties attributed to this root by the Chineſe phyſicians are very numerous: it is mild and temperate in its operation, it contains nothing hurtful, and has no need of any corrective. They recommend it as of great ſervice in diſeaſes of the liver and breaſt, for the aſthma, dropſy, ſuppreſſion of urine, for flatulencies, and for diſſolving phlegm. They aſſure us alſo, that it ſtops vomitings, prevents convulſions in children, and that, by ſtrengthening the reins, it procures women a ſafe and eaſy delivery. Thoſe who take this medicine are adviſed to abſtain from vinegar, and every thing acid, during the time they uſe it. As we know that the *fou-lin* grows always in the neighbourhood of pines, it might probably be found in Europe, were proper ſearch made for it.

THE TI-HOANG.

THE Chineſe give this name to the root of the large comfrey: the beſt is found in the province of *Ho-nan*, in the neighbourhood of the city

city *Hoai-king*. The roots of this plant, when dried, are of the ſize of one's finger, but much longer. The Chineſe phyſicians aſcribe to theſe roots a great number of ſalutary properties; and the uſe of them has become very common in all the provinces. Rich people who are careful of their health take pills of *ti-hoang* every morning, as people in Europe drink tea, coffee and chocolate. Some cut it into thin ſlices, and uſe it in decoction, or when baked in the ſteam of boiling water: others pound it, and form it into boluſes, which they ſwallow with warm water. Five other kinds of plants, or ingredients, are commonly added to it, which are aromatic, cordial, diuretic, acid and a little ſoporific; but the *ti-hoang* is always the baſis of theſe pills.

PLANTS WANTING IN CHINA.

IF the vaſt empire of China contains a multitude of ſimples and medicinal plants unknown in Europe, there are alſo ſeveral common in Europe which are not to be found in China. The emperor *Kang-hi*, who knew the good effects of the theriaca of Andromache, was deſirous one day to have this compoſition made in his palace: on that account, it was neceſſary

to ſearch for vipers, and ſome plants which were not to be had in the ſhops and ſtore-houſes in Pe-king, and, among others, for maſter-wort and gentian. The emperor appointed for this purpoſe ſeveral European miſſionaries, all of different nations; to theſe he added the moſt ſkilful of the Chineſe botaniſts, and ordered ſome mandarins to conduct them to the neighbouring mountains, to the banks of rivers, and other places where it was probable they would find the plants they wanted; but all their reſearches were fruitleſs: they did not even find vipers. The ſame *Kang-hi* was extremely deſirous that a confection of kermes might be made in China, like that uſed in Europe, as it had given him frequent relief in palpitations of the heart, to which he was ſubject. He ordered kermes to be ſought for throughout every province of the empire, and even in Tartary; but none of the botaniſts were able to diſcover them. Shrubs with red fruit were brought from all quarters; but none of them was that which produces kermes. 'I have attended,' ſays F. Parennin, 'the emperor of 'China, for eighteen years, in all his journies 'into Tartary; I have had ſucceſſively for my 'companions M. Bourgheſe, phyſician to the

'deceaſed

'deceaſed Cardinal de Tournon, Fathers Frap-
'pere, Rhodes, Parmenio, Coſta, Rouſſet, all
'Jeſuits of different nations, ſome of them ſur-
'geons, and others apothecaries; and, laſt of
'all, the Sieur Gagliardi, ſurgeon to the hoſpital
'of Saint Eſprit at Rome. In all theſe jour-
'nies, we never found any thing but what is
'to be met with in other places; ſuch as very
'beautiful angelica, although it was not culti-
'vated; the brows of the mountains were co-
'vered with white dittany, parſneps, aſparagus,
'wild fennel, celadine, cinque-foil, agrimony,
'pennyroyal, houſe-leeks and plantains, both
'large and ſmall. In the ſmall valleys between
'the hills there are whole foreſts of beautiful
'artemiſium, and wormwood different from
'that of Europe; but fern is never ſeen, except
'on the high mountains. In vain did we ſeek
'for gentian, maſter-wort, juniper and the
'aſh-tree: we found nothing that had the leaſt
'reſemblance to them. I have written to our
'miſſionaries in the provinces, to ſend me
'ſome; but they have not been able to find them:
'all this, however, does not prove that ſuch
'plants do not exiſt in China, or in Tartary.
'Theſe countries are a world which we have
'not yet travelled over: but thoſe are miſ-
'taken

'taken who think that, if there be any of theſe 'plants there, they muſt be very rare and un-'common.'

NGO-KIA.

WE cannot here omit a celebrated drug called in China *Ngo-kia*, the compoſition of which will no doubt appear as ſingular as the numerous properties aſcribed to it. In the province of *Chan-tong*, near *Ngo-hien*, a city of the third claſs, is a well, formed by nature, which is reckoned to be ſeventy feet in depth, and which has a communication, as the Chineſe ſay, with ſome ſubterranean lake, or other large reſervoir. The water drawn from it is exceedingly clear, and much heavier than common; and if it be mixed with muddy water, it purifies it, and renders it limpid, by precipitating all its impurities to the bottom of the veſſel. This water is employed in making the *ngo-kia*, which is nothing elſe but a kind of glue procured from the ſkin of a black aſs.

The animal is killed and flayed, and the ſkin is ſteeped for five days in water drawn from this well. At the end of that time, it is taken out to be ſcraped and cleaned; it is afterwards cut into ſmall pieces, which are boiled over a

ſlow

ſlow fire, in the ſame kind of water, until it is reduced to a jelly, which is ſtrained, while warm, through a cloth, to free it from all the groſs matter which could not be melted. When this glue is cool, and has acquired a conſiſtence, it is formed into ſquare cakes, upon which the Chineſe imprint characters and coats of arms, or the ſigns of their ſhops.

This well is the only one of the kind in China; it is always ſhut, and ſealed by the governor of the place with his own ſeal, until the cuſtomary day of making the emperor's glue. This operation generally laſts from the autumnal harveſt till the month of March. During that time, the neighbouring people and merchants treat for the purchaſe of the glue with thoſe who guard the well, and with the people who make it. The latter manufacture as much of it as they can, on their own account, with this difference, that it is not ſo pure, and that they are leſs ſcrupulous in examining whether the aſs be fat, or of a very black colour: however, all the glue made here is as much eſteemed at Peking as that which the mandarins who are on the ſpot tranſmit to court and to their friends.

As

As this drug is in the greateſt requeſt, and as the quantity of it made at *Ngo-hien* is not ſufficient to ſupply the whole empire, there are not wanting people who counterfeit it elſewhere, and who manufacture a ſpurious kind from the ſkins of mules, horſes and camels, and ſometimes even from old boots: it is, however, very eaſy to diſtinguiſh that which is genuine; it has neither a bad ſmell nor a diſagreeable taſte when applied to the mouth; it is brittle and friable, and always of a deep-black colour, ſometimes inclining to red. The qualities of the counterfeit kind are entirely different; both its taſte and ſmell are diſagreeable; and it is viſcous and flabby, even when made of the ſkin of a hog, which is that which imitates it beſt.

The Chineſe attribute a great number of virtues to this drug. They aſſure us that it diſſolves phlegm, facilitates the play and elaſticity of the lungs, gives a free reſpiration to thoſe who breathe with difficulty; that it comforts the breaſt, increaſes the blood, ſtops dyſenteries, provokes urine, and ſtrengthens children in the womb. Without warranting the truth of all theſe properties, it appears, at leaſt, certain, by the

the teſtimony of the miſſionaries, that this drug is ſerviceable in all diſeaſes of the lungs. It is taken with a decoction of ſimples, and ſometimes in powder, but very ſeldom.

CHAP. IX.

QUADRUPEDS, BIRDS, BUTTERFLIES AND FISHES OF CHINA.

THE mountains and vaſt foreſts of China abound with wild animals of every ſpecies; ſuch as the rhinoceros, elephants, leopards, tygers, bears, wolves, foxes, buffaloes, camels, horſes, wild mules, &c. Some beavers, ſables and ermines are found in the northern provinces; but the ſkins which they furniſh are much inferior to thoſe procured from Siberia.

Game is very common in China: The ſquares of Pe-king, during winter, are filled with different heaps of various kinds of volatile, terreſtrial and aquatic animals, hardened by cold, and perfectly ſecure againſt all corruption. Prodigious quantities of ſtags, deer, wild boars, goats, elks, hares, rabbits, cats, ſquirrels and

wild rats, geeſe, ducks, partridges, pheaſants and quails are ſeen there, together with ſeveral other kinds of game, that are not to be found in Europe.

The Chineſe horſes have neither the ſtrength, beauty, nor ſwiftneſs of ours; and the inhabitants of the country have not the art of breaking them: they are obliged to caſtrate them; and this operation renders them mild and tractable. Thoſe intended for military ſervice are ſo timid, that they betake themſelves to flight as ſoon as they hear the neighing of the Tartar horſes: beſides, as they are not ſhod, their hoofs are ſoon deſtroyed; ſo that, in ſix years, the beſt horſe becomes unfit for ſervice.

A kind of tyger is ſeen in China which has a body like a dog, but no tail. He is remarkably ſwift and ferocious. If any one meets this animal, and, to eſcape from his fury, climbs up a tree, he immediately ſends forth a loud yell, and ſeveral others arrive, which, all together, dig up the earth round the roots of the tree, and overturn it: but the Chineſe have lately found out a method of deſtroying them.—A certain number of people aſſemble towards evening, and raiſe a circle of ſtrong pales, in which they ſhut themſelves up; they afterwards

wards imitate the cry of the animal, which attracts all thoſe in the neighbourhood; and while theſe ferocious beaſts are digging up the earth in order to overturn the paliſade, the Chineſe deſpatch them with their bows and arrows, without being expoſed to danger.

Camels, both wild and domeſtic, are found in the north-eaſt parts of China. 'The camel,' ſays a Chineſe writer, 'in his body, reſembles 'a horſe; he has a head like that of a ſheep; 'his neck is long, and his ears hang down; he 'has three joints in his legs, and two bunches 'of fleſh on his back, which form a kind of 'ſaddle; he chews the cud, endures cold with-'out pain, and is naturally afraid of exceſſive 'heat: hence it happens, that, at the ſummer 'ſolſtice, he ſheds his hair, and his ſkin be-'comes entirely naked. He can bear a burden 'of three thouſand Chineſe pounds in weight, 'and travel two or three hundred *lys* in a day; 'by natural inſtinct, he foreſees an approach-'ing ſtorm of wind, and diſcovers ſprings hid 'in the earth: by digging in the place where 'the camel beats with his foot, one is certain 'of finding water below. Scorching winds fre-'quently ariſe during ſummer, which ſuffocate 'the traveller in an inſtant: when the camels

'flock together with loud cries, and bury their 'muzzles in the ſand, it is a ſure ſign that this 'wind is about to blow. He ſleeps without 'touching the earth with his belly. Camels 'which, when laid down to reſt on their 'bended legs, leave ſpace between their bodies 'and the ground for the light to paſs through, 'are called *min-to*, or *tranſparent camels*; and 'theſe are the kind which can perform long 'journies. There are others, named *fong-kio-'to*, or *wind-footed*, on account of their great 'ſwiftneſs: they can travel a thouſand *lys* in 'a day.'

The fat found in the bunches of the wild camels, which is named *bunch-oil*, is much uſed in the Chineſe medicine.

There are ſeveral ſpecies of apes in China. Thoſe named *ſin-ſin*, differ from the reſt in their ſize, which is equal to that of an ordinary man. They walk with facility on their hind legs; and all their actions have a ſingular conformity to ours.

The moſt beautiful quadruped of China is a ſtag, which is never larger or ſmaller than one of our middle-ſized dogs. The princes and mandarins buy them at an exceſſive price, and keep them as curioſities in their gardens. They have

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alſo another ſpecies, of an enormous ſize, which they call the *horſe-ſtag*.

China poſſeſſes a valuable animal, which is not to be found any where elſe: it is the *hiang-tchang-tſe*, or *muſk-deer*. This animal is very common, and is met with, not only in the ſouthern provinces, but alſo in thoſe which are to the weſt of Pe-king: it has no horns; and the colour of its hair approaches near to black. The bag which contains its muſk is formed of a very thin membrane covered with a kind of hair exceedingly fine and ſoft. The fleſh of this deer is well-taſted, and is ſerved up at the moſt delicate tables. The following extract of a letter, written from Pe-king, by a Jeſuit miſſionary, will convey a better idea of this ſingular animal:

'To the weſt of the city of Pe-king,' ſays this miſſionary, 'riſes a chain of mountains, in 'the midſt of which we have a Chriſtian ſettle-'ment, and a ſmall church. Among theſe moun-'tains are found a kind of muſk-deer. While 'I was engaged in the duties of my miſſion, 'ſome poor inhabitants of the village went 'out to hunt, in hopes that I would purchaſe 'their game to carry to Pe-king. They killed 'two of theſe animals, a male and a female,

'which they preſented to me, yet warm and 'bloody. Before we agreed on the price, they 'aſked me if I would take the muſk alſo; 'becauſe there are ſome who, ſatisfied with 'the fleſh of the animal, leave the muſk to the 'hunters, who afterwards ſell it. As it was the 'muſk that I wanted chiefly, I told them I 'would purchaſe the whole animal. They im-'mediately took the male, cut off its bag, and 'tied it at the extremity with a packthread, 'that the muſk might not evaporate. The 'animal and muſk coſt me only a crown. 'The muſk is formed in the interior part of 'the bag, and adheres to it like a kind of ſalt. 'Of this muſk there are two kinds; that com-'poſed of grains, which is called *teu-pan-hiang*, 'is the moſt valuable: the other, named *mi-'hiang*, which is very fine and delicate, is leſs 'eſteemed. The female produces no muſk; at 'leaſt, the ſubſtance which has any appearance 'of it is entirely void of ſmell.

'The fleſh of ſerpents is the uſual nouriſh-'ment of this animal. Although theſe reptiles 'are generally of an enormous ſize, the muſk-'deer finds no difficulty in killing them; be-'cauſe, when a ſerpent is at a certain diſtance, 'it is immediately overcome by the effluvia of

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'its muſk: it is deprived of ſenſation, and re-
'mains without moving. This fact is ſo cer-
'tain, that the peaſants who go in queſt of
'wood, or to dig coals in the mountains, find
'no better method of guarding themſelves
'againſt ſerpents, than to carry about them
'ſome grains of muſk: they may then, after
'dinner, enjoy a ſleep in perfect ſecurity. If a
'ſerpent approaches them, it is ſuddenly ſtun-
'ned by the odour of the muſk, and becomes
'incapable of advancing any farther.

'What happened when I was returning to
'Pe-king is, in ſome manner, a new proof,
'that the fleſh of ſerpents is the principal food
'of the muſk-deer. A part of the animal I had
'bought was ſerved up for ſupper. One of the
'gueſts had always ſhewn great horror at the
'ſight of a ſerpent; and his averſion to this
'reptile was ſo ſtrong, that he could not hear
'its name pronounced without the moſt violent
'agitation. He knew nothing of the manner
'in which the muſk-deer fed; and I was care-
'ful not to give him the leaſt hint of it; but
'I watched his looks with great attention. He
'took ſome of the fleſh of the animal, with
'intention of eating; but he had ſcarcely put
'a bit to his mouth, when he was ſeized with

'an extraordinary nauſea, and refuſed to touch 'it again. The reſt of the company eat heartily, 'and he was the only perſon who ſhewed any 'diſlike to this kind of food.'

In the thick foreſts of Tartary, to the north of the great wall, there is found a ſpecies of *flying fox*. His wings are only thin membranes, which extend from one foot to another, and reach to his tail. This animal never flies but by darting himſelf from the top of one tree to another, which is lower: he has not the power of raiſing himſelf, and of flying as he mounts. A kind of *flying rat* is alſo ſeen near *Keou-ouai*: it is larger than a common rat, and has wings like thoſe of the fox already mentioned.

A much more extraordinary rat, called the *ſen-chou*, is found beyond *Tai-tong-kiang*, upon the coaſts of the northern ſea, which is almoſt always frozen. This animal is ſhaped like a rat; but it is as large as an elephant. It inhabits obſcure caverns, and carefully ſhuns the light. The ivory it furniſhes is as white as that procured from the elephant; but it is much eaſier to be worked, and never ſplits. An ancient Chineſe book, called *Chin-y-king*, ſpeaks of this animal in the following words: 'There is, in 'the northern extremities, amidſt the ſnow and

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'ice which cover the country, a *chou* (a *rat*) 'which weighs a thouſand pounds: its fleſh is 'very good for thoſe who are over-heated.'— Another kind, of a leſs ſize, is alſo mentioned, which is only as large as a buffalo: it burrows in the earth; like the mole, flies from the light, and remains almoſt always ſhut up in its ſubterranean retreats. What we have here related is extracted from a printed collection of obſervations by the celebrated emperor *Kang-hi.*

China has birds of every ſpecies: eagles, falcons, pelicans, birds of paradiſe, ſwans, ſtorks and paroquets, which are inferior to thoſe of the Weſt-Indies neither in the variety nor beauty of their plumage, nor in the facility with which they learn to ſpeak. But the moſt beautiful bird of China, and perhaps of the whole world, is the *kin-ki*, or *golden fowl.* The body of this bird is proportioned with wonderful elegance; and the brilliancy of its plumage ſeems to be the utmoſt effort of the pencil of Nature. Nothing can be richer, or more variegated than its colours. The ſhades of its wings and tail are a mixture of bright red and yellow, and a beautiful plume waves over its head. The fleſh of this bird is more delicate than

than that of a pheaſant. It is found in the provinces of *Se-tchuen*, *Yun-nan* and *Chen-ſi*.

The moſt lively, courageous and ſpirited bird of this country, and that which the Chineſe conſider as the king of their birds of prey, is the *hai-tſing*. It is very rare, and never appears but in the province of *Chen-ſi*, and in ſome cantons of Tartary. When any perſon catches one of theſe birds, he is obliged to carry it to court, and preſent it to the emperor's falconers.

The butterflies found on the mountain *Le-feou-chan*, ſituated in the province of *Quang-tong*, are ſo much prized, that they are ſent to court. They are of greater ſize than thoſe of Europe, and their wings are much broader. Their colours are variegated in an extraordinary manner, and have a ſurpriſing brightneſs. Theſe butterflies remain motionleſs on the trees in the day-time, and they ſuffer themſelves to be taken without difficulty. In the evening, they begin to flutter about, almoſt in the ſame manner as bats, which ſome of them ſeem to equal in ſize, on account of the extent of their wings. The Chineſe alſo boaſt much of the butterflies found on the mountains called *Si-chan*,

chan, in the province of *Pe-tcheli*; but they are ſmall, and not ſo much valued as thoſe of the mountain *Lo-ſeou-chan*.

It would be difficult to give an exact liſt of the names of all the different kinds of fiſh to be found in the lakes, rivers and ſeas of China. The miſſionaries to whom we are indebted for the greater part of the knowledge we have concerning this empire, have not yet thrown ſufficient light upon that branch of natural hiſtory. They, however, aſſure us, that they obſerved in China the greater part of the fiſhes ſeen in Europe; ſuch as lampreys, carp, pike, ſoals, ſalmon, trout, herrings, ſturgeon, &c. The Chineſe highly eſteem a fiſh which they call *tcho-kia-yu*, or the *fiſh in armour*. They give it this name, becauſe its body is defended by ſharp ſcales, ranged in ſtraight lines, and laid one over the other, like tiles on a roof. The fleſh of this fiſh is very white, and it taſtes almoſt like veal. It generally weighs forty pounds. When the weather is fine, they catch another kind of fiſh, which is ſo extremely white, that it is called the *flour-fiſh*. It is, above all, remarkable for its black eye-balls, which appear as if ſet in two circles of the moſt brilliant ſilver. This fiſh is found in ſuch abundance

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on the coaſt of the province of *Kiang-nan*, that four hundred pounds weight of them are ſometimes taken at one haul with a net.

The coaſts of the province of *Tche-kiang* ſwarm with a ſpecies of fiſh which have a great reſemblance to the Newfoundland cod. An incredible quantity of them is conſumed on the ſea-coaſt of Fo-kien, beſides what are ſalted on the ſpot, to be tranſported to the interior parts of the country. What proves that this fiſh muſt be remarkably plenty, is, that they are ſold at a low rate, although the merchants are ſubjected to great expence, in going to the places where they purchaſe them. They muſt firſt give money to the mandarin, for permiſſion to carry on this trade; they muſt afterwards hire barks, buy the fiſh as they are taken from the nets, and ſtow them in the holds of their veſſels, between layers of ſalt, in the ſame manner as herrings are packed into caſks at Dieppe. It is by uſing ſuch precaution, that this fiſh keeps. Notwithſtanding the exceſſive heats, it is tranſported to the remoteſt provinces of the empire.

The miſſionaries ſpeak of another kind of fiſh, the figure of which is as ſingular as it is frightful and diſguſting. The Chineſe call it *hai-ſeng*; it makes one of their commoneſt diſhes;

diſhes; and there is ſcarcely any entertainment given at which it is not ſerved up. It is generally ſeen floating near the ſea-coaſts of *Chang-tong* and *Fo-kien.* The miſſionaries at firſt took it for a lump of inanimate matter; but, having made ſome of the boys belonging to their veſſel catch it, they perceived that this ſhapeleſs maſs was a living and organized being. It ſwam about in the tub into which they firſt threw it, and lived for a long time. The Chineſe ſailors told the miſſionaries, that this fiſh has four eyes and ſix feet, and that its ſhape is like that of a man's liver; but, notwithſtanding all the attention with which they examined it, they could only diſcover two places where it appeared to have ſight; for it ſeemed afraid, when any one's hand approached them. If every thing that enables the *hai-ſeng* to move is to be conſidered as feet, all thoſe ſmall excreſcences, like buttons, which are diſperſed over its body may be accounted as ſuch. It has neither mouth nor bones; and it dies on being preſſed. This fiſh is eaſily preſerved, when put into ſalt; it is tranſported in that manner, and ſold as a delicacy throughout the whole empire: it was not, however, much reliſhed by the miſſionaries.

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The moſt ſingular of the Chineſe fiſhes is that which the emperor *Kien-long* mentions in his poem in praiſe of *Moukden*. The Mantchew Tartars call it *calſini*, and the Chineſe *pimou-yu*. This animal appears to be only half a fiſh; it is flat, and has a great reſemblance to the ſole of a ſhoe; its ſcales are very fine; its colour is blackiſh; it has only one eye, and one of its ſides is without either ſcales or fins. This fiſh cannot ſwim but when it unites itſelf to a companion; and theſe two fiſhes joined together ſeem to form only one.

The Chineſe have a ſalt-water fiſh which they call *ming-fou-you*, that is literally the *fiſh with a bright belly*. It has a round head, and its mouth is like the beak of a falcon. It has eight legs round its head; but it has neither ſcales, tail, nor bones. *The Geography of Moukden* adds, that it has two tufts of a beard, which reſemble two bunches of cord. During a ſtorm, or when the waves are too ſtrong, or too much agitated, it extends its beard, and uſes it as cords, to attach itſelf to the bottom of the ſea, or to the rocks. The name *niomeré*, which the Mantchew Tartars give it, ſignifies *a moored bark*.

The *choui-ting*, or *ſea-nail*, is a round fiſh, ſhaped like a nail, and its mouth is in the form of

of a ſhip's anchor. When it hears a noiſe, or perceives any one approaching, it hooks itſelf to the bottom of the water, and remains there motionleſs, like a bark at anchor. It is only three inches in length.

The ſmall domeſtic fiſh which the Chineſe call *kin-yu*, or *gold-fiſh*, are generally kept for ornament by great people, in their courts and gardens. They breed them in ſmall ponds made for the purpoſe, in baſons, and even in porcelain veſſels. This fiſh is no larger than our pilchard. The male is of a bright-red colour from the top of the head to the middle of the body; the reſt is of a gold-colour; but it is ſo bright and ſplendid, that the fineſt gilding, according to F. *le Comte*, cannot approach it. The female is white; but its tail and half of its body reſemble the luſtre of ſilver *.— Gold-fiſh are light and lively; they love to ſport on the ſurface of the water, ſoon become familiarized, and may even be accuſtomed to

* F. Du Halde obſerves, that a red and white colour are not always the diſtinguiſhing marks of the male and female; but that the females are known by ſeveral white ſpots which are ſeen round the orifices that ſerve them as organs of hearing; and the males, by having theſe ſpots much brighter.

come

come and receive their food on ſounding a ſmall rattle. Great care is neceſſary to preſerve them; for they are extremely delicate, and ſenſible of the leaſt injuries of the air: a loud noiſe, ſuch as that of thunder or cannons; a ſtrong ſmell, a violent ſhaking of the veſſel, or a ſingle touch will oft-times deſtroy them. Theſe fiſh live with little nouriſhment: thoſe ſmall worms which are engendered in the water, or the earthy particles that are mixed with it, are ſufficient for their food. The Chineſe, however, take care, from time to time, to throw into the baſons and reſervoirs where they are kept, ſmall balls of paſte, which they are very fond of when diſſolved; they give them alſo lean pork, dried in the ſun, and reduced to a fine and delicate powder, and ſometimes ſnails: the ſlime which theſe inſects leave at the bottom of the veſſel is a great delicacy for them, and they eagerly haſten to feed on it. In winter, they are removed from the court to a warm chamber, where they are kept generally ſhut up in a porcelain veſſel. During that ſeaſon, they receive no nouriſhment; however, in ſpring, when they are carried back to their former baſon, they ſport and play with the ſame ſtrength and livelineſs as they did the preceding year.

In

In warm countries, theſe fiſh multiply faſt, provided care be taken to collect their ſpawn, which floats on the water, and which they almoſt entirely devour. This ſpawn is put into a particular veſſel expoſed to the ſun, and preſerved there until vivified by the heat: gold-fiſh, however, ſeldom multiply when they are kept in cloſe vaſes, becauſe they are then too much confined. In order to render them fruitful, they muſt be put into reſervoirs of conſiderable depth, in ſome places at leaſt, and which are conſtantly ſupplied with freſh water.

At a certain time of the year, a prodigious number of barks may be ſeen in the great river *Yang-tſe-kiang*, which go thither to purchaſe the ſpawn of theſe fiſh. Towards the month of May, the neighbouring inhabitants ſhut up the river in ſeveral places with mats and hurdles, which occupy an extent of almoſt nine or ten leagues; and they leave only a ſpace in the middle ſufficient for the paſſage of barks. The ſpawn of the fiſh, which the Chineſe can diſtinguiſh at firſt ſight, although a ſtranger could perceive no traces of it in the water, is ſtopped by theſe hurdles. The water mixed with ſpawn is then drawn up, and after it has been put into large veſſels, it is ſold to mer-

chants, who tranſport it afterwards to every part of the empire. This water is ſold by meaſure, and purchaſed by thoſe who are deſirous of ſtocking their ponds and reſervoirs with fiſh.

SILK-INSECTS.

THESE inſects, which are different from ſilk-worms, reſemble caterpillars, and are found in great numbers on the trees and in the fields of the province of *Chang-tong*. They propagate without any care, and feed indiſcriminately on the leaves of the mulberry, and on thoſe of other trees. They do not ſpin their ſilk circularly and in the ſame manner as common ſilk-worms, which form theirs into balls: they produce it in filaments and long threads, which, being carried away by the wind, are caught by the trees and buſhes that grow in the fields. The Chineſe collect theſe threads, and make a kind of ſtuff of them, called *kien-tcheou*, which is much inferior in luſtre to thoſe manufactured of common ſilk; one would take it, at firſt ſight, for coarſe woollen ſtuff or drugget: it is, however, much eſteemed in China, and ſold there ſometimes for more than the richeſt ſattin. This ſtuff is cloſely woven, it never cuts, laſts very long, waſhes like linen, and, when ma-

nufactured with care, is not ſuſceptible of being ſpotted, even with oil. The inſects which produce this ſingular ſilk are of two kinds; one are larger and blacker than our ſilk-worms, and are called *tſouen-kien*; the other are ſmaller, and known by the name of *tiao-kien*. The ſilk of the firſt ſpecies of theſe worms is of a reddiſh gray; that of the ſecond is blacker, and the cloth made of them partakes of both theſe colours.

THE OU-POEY-TSE.

THE Chineſe give this name to a kind of neſts made by certain inſects upon the leaves and branches of the tree called *yen-ſou-tſe*. Theſe neſts are much uſed in dying, and the phyſicians employ them for curing many diſtempers. Some of theſe neſts were brought to Europe, and put into the hands of the celebrated Mr. Geoffroy. After having examined them with the utmoſt attention, this learned academician thought he perceived ſome conformity in them to thoſe excreſcences which grow on the leaves of the elm, and which the vulgar call *elm-bladders*: he found theſe neſts ſo ſharp and aſtringent to the taſte, that he conſidered them as far ſuperior to every other ſpecies of

galls uſed by the dyers. According to him, they are the ſtrongeſt aſtringents exiſting in the vegetable kingdom.

It is certain that there is a great affinity between the *ou-poey-tſe* and the *elm-bladders*. The form of both is unequal and irregular; they are covered on the outſide with a ſhort down, which renders them ſoft to the touch; within they are full of a whitiſh-gray duſt, in which may be obſerved the dried remains of ſmall inſects, without diſcovering any aperture through which they might have paſſed. Theſe neſts, or bladders, harden as they grow old; and their ſubſtance, which appears reſinous, becomes brittle and tranſparent: however, the Chineſe do not conſider the *ou-poey-tſe*, notwithſtanding their reſemblance to *elm-bladders*, as excreſcences of the tree *yen-ſou-tſe*, upon which they are found. They are perſuaded, that inſects produce a kind of wax, and conſtruct for themſelves on the branches and leaves of this tree (the ſap of which is proper for their nouriſhment) little retreats, where they may wait for the time of their metamorphoſis, or, at leaſt, depoſit in ſafety their eggs, which compoſe that fine duſt with which the *ou-poey-tſe* are filled. Some of the *ou-poey-tſe* are as large as one's fiſt; but

but theſe are rare, and are generally produced by a worm of extraordinary ſtrength, or which has aſſociated with another, as two ſilk-worms are ſometimes ſeen ſhut up in the ſame ball. The ſmalleſt *ou-poey-tſe* are of the ſize of a cheſt-nut; the greater part of them are round and oblong; but they ſeldom reſemble one another entirely in their exterior configuration. At firſt, they are of a dark green colour, which afterwards changes to yellow; and the huſk, though pretty firm, becomes then very brittle.

The Chineſe peaſants collect theſe *ou-poey-tſe* before the firſt hoar-froſts. They take care to kill the worm incloſed in the huſks, and to expoſe them, for ſome time, to the ſteam of boiling water. Without this precaution, the worm might ſoon break through its weak priſon, which would immediately burſt and be uſeleſs. The *ou-poey-tſe* are uſed at Pe-king, for giving paper a durable and deep-black colour; in the provinces of Kiang-nan and Tche-kiang, where a great deal of beautiful ſattin is made, they are employed for dying the ſilk before it is put on the loom. The Chineſe literati alſo blacken their beards with them when they become white.

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The medicinal properties of the *ou-poey-tſe* are very numerous. The Chineſe phyſicians introduce them into the compoſition of many of their remedies. They recommend them for ſtopping bloodings of every kind; they conſider them as an excellent ſpecific for curing inflammations and ulcers, and for counteracting the effects of poiſon; and they employ them with ſucceſs in the dropſy, phthiſis, epilepſy, catarrhs, ſickneſs, fluxions of the eyes and ears, and in many other diſorders.

END OF THE FIRST VOLUME.

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